













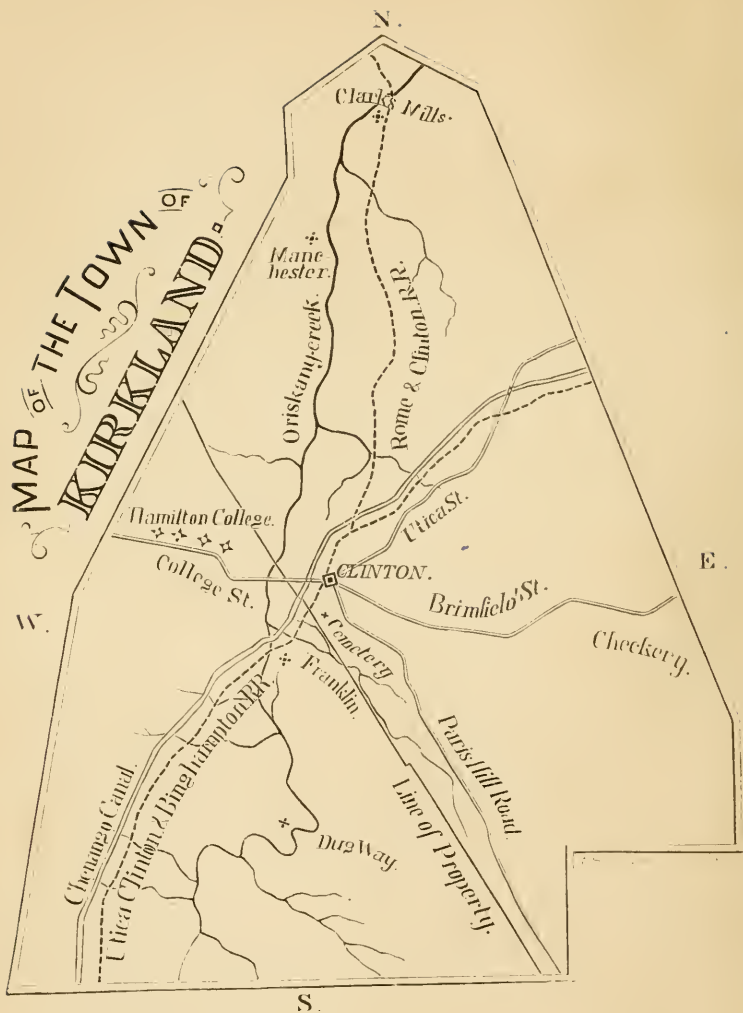


HISTORY  
OF  
THE TOWN OF KIRKLAND.





MAP OF THE TOWN OF  
KIRKLAND.



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HISTORY

OF THE

TOWN OF KIRKLAND 11 6

NEW YORK.

BY,  
REV. A. D. GRIDLEY.



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To  
ALL WHO DWELL  
WITHIN THE BORDERS OF  
KIRKLAND

THIS RECORD OF ITS EARLY HISTORY

IS RESPECTFULLY

DEDICATED.



*"Other men laboured, and ye are entered into their labours."*



## PREFACE.

---

THIS book owes its origin to the desire often expressed by some of the older inhabitants of Kirkland that the writer would prepare a full and connected history of the town. Some considerable progress had already been made in the production of such a history by the lecture of Hon. O. S. Williams, in the year 1848, and the chapter relating to this town in the "Annals" of Hon. Pomroy Jones, written some twenty-eight years ago. But these gentlemen did not attempt complete histories, and they were among the most earnest in soliciting the writer to prosecute further the work which they had begun.

It has been my pleasant labor during several years past to collect the materials of the volume herewith presented. Starting with the important papers above referred to, I have endeavored to supplement them by every means within my reach. The few survivors of our early times and their immediate descendants have been frequently consulted, and the information gleaned from them has been carefully recorded. Whatever documents, old correspondence, or historical papers could be found to throw

light upon this subject, have been sought for and freely used.

The book thus prepared consists of a preliminary sketch of this region of country before it was settled by white inhabitants; some account of the several Indian tribes of this neighborhood; an outline of the history of the town from its beginning until the present time; sketches of the several churches and literary institutions of the place; also of its natural history, its agriculture, horticulture, and rural embellishment; of its manufactures and mining operations, and of various other matters which need not here be enumerated.

In writing the earlier portions of this history, I have drawn freely from the pages of Judge Williams and Judge Jones whatever seemed important in constructing my narrative. Facts have also been gathered from the lecture of Hon. William Tracy, of New York, on "Men and Events in the Early History of Oneida County;" from the lectures of M. M. Bagg, M. D., of Utica, on "The Men of Old Fort Schuyler;" and from "The League of the Iroquois," by Lewis H. Morgan. Among those whom I have consulted personally, mention should be made of the late Rev. Dr. Norton, the late James D. Stebbins, the late Mrs. Orrin Gridley, Mrs. Eli Lucas, Mr. George Bristol, and Mr. Gains Butler. The sketch of the Botany of this town, which appears in the Appendix, was copied, so far as it was applicable, from the "Catalogue of Plants found in Oneida County and Vicinity," published a few years ago by Prof. John

A. Paine, of New York ; and its accuracy and fullness are assured by the notes of Prof. Oren Root, LL. D., of Hamilton College. To insure entire impartiality and correctness in the histories of the several churches, pains has been taken to have them drawn up, as far as practicable, by persons representing the respective denominations.

It seemed appropriate to commence this history with some account of the Indians who inhabited this region before the whites visited it. They built no monuments to themselves, they left nothing upon the soil of Kirkland except a few arrow-heads ; and they would soon cease to be remembered did not we, their pale-faced successors, gather up and preserve the fragments which remain of their sad history. And surely the white men who cleared up these forests, and laid the foundations of our churches and schools and social order, and whatever else of good we inherit, should not go uncommemorated. Especially at a time like this, when nearly all the older towns of the country are preparing histories of their several localities, and when even a multitude of families are zealously writing and publishing their genealogies, does it not become us who are well-born, and who are fast approaching our centennial anniversary, to see to it that the record of what our fathers were and what they accomplished, is not forgotten and left to perish ? If a tithe of the noble spirit which animated those fathers dwells in their sons, they will be held in abiding honor.

With these prefatory words, I submit this little book

to my fellow-townsmen with something of that confidence which their kind and cheering words during its preparation were fitted to inspire.

A. D. G.

CLINTON, N. Y., 1873.

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# HISTORY OF THE TOWN OF KIRKLAND.

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## INTRODUCTORY CHAPTER.

BEFORE the settlement of central New York by permanent inhabitants, this region of country had been visited by white men at different times, and in pursuit of widely different objects. Among the first were the Jesuit missionary Isaac Jogues and his associates, René Goupil and Guillaume Couture, who, in the year 1641, were brought here from Canada by the Mohawks as prisoners of war, but who spent a portion of the time of their captivity in exploring the Mohawk Valley. These pioneers were followed by others in succession for many years, until the year 1700, when all Jesuit priests were expelled by law from the State of New York. Between 1712 and 1764, several Protestant missionaries also visited the Indian tribes of central New York, and labored among them with greater or less success.

Dutch traders from Fort Orange (now Albany) likewise penetrated the country at an early day, intent on opening traffic with the Iroquois, and securing the monopoly of trade to themselves. These pioneers and explorers from the East followed, for the most part, the old Indian trail which for centuries had run from the Hudson River, near Albany, to Lake Erie, at Buffalo, and which, on the

opening of the country to civilization, was found to be the natural and best route for travel and commerce.

On the breaking out of the old French War, in 1755, the Mohawk Valley was entered by the military forces of the English under Lord Amherst, who fortified different points between Herkimer and the Great Lakes, some of which became the theatres of bloody battles. Among these were Fort Dayton, now Herkimer, Fort Schuyler, now Utica, and Fort Stanwix, now Rome. Nor should we omit to mention the village of Oriskany, the encounter at which place, at a later day, forms an important page in the history of the American Revolution.

In the year 1683, the territory lying mostly within the present limits of the State of New York was divided into twelve counties, namely: New York, Albany, Dutchess, Kings, Queens, Orange, Ulster, Richmond, Suffolk, Westchester, Dukes, and Cornwall. In 1772, the county of Tryon was formed out of Albany, and in 1784, its name was changed to Montgomery, in honor of the great general who fell at Quebec. By an Act of the same Legislature, Montgomery was divided into four districts, named Mohawk, Canajoharie, Palatine, German Flats, and Kingsland. The district of German Flats lay along the Mohawk River, and extended westward to the boundary of the State, its whole territory being an unbroken forest.

In March, 1788, by an Act of the Legislature, German Flats was divided, and, among others, the town of Whites-town was formed out of it, and its boundaries fixed and described as follows: on the north by Canada; on the east by a line crossing the Mohawk River at the ford near the house of William Cunningham, and running north and south to the State lines; on the south by the State of Pennsylvania; and on the west by the bounds of the

State. The house of William Cunningham stood near the foot of the present Genesee Street, in Utica.

Whitestown was again divided in April, 1792, and the following towns constructed out of its territory, namely: Westmoreland, Stenben, Paris, Mexico, Peru, and Whites-town.

The county of Herkimer was divided in 1798, and the additional counties of Oneida and Chenango formed out of it. By several subsequent Acts of the Legislature, between the years 1802 and 1816, Oneida County was divided and reduced in territorial extent until it was brought to its present limits.

By a law passed April 13, 1827, the town of Kirkland was formed from a part of Paris, — and so named in honor of the missionary, Kirkland, — and in February, 1829, the town of Marshall was formed from a part of the town of Kirkland.

This town is situated in the middle portion of the county of Oneida. Its latitude, — assuming the Litchfield Observatory at Hamilton College to be its geographical centre, — is  $43^{\circ} 3' 16'' 5$  north, and its longitude  $5^{\text{h.}} 1^{\text{m.}} 37^{\text{s.}} 12$  west from Greenwich. It is about six hundred and seven feet above the level of the sea. The surface of the country is diversified by hills and valleys. On the west is a range running north to south, near the summit of which Hamilton College is situated, and on the east and south is the lower part of Paris Hill and Chuckery. The valley between is watered by the Oriskany Creek, which, formed from two branches rising in the towns of Madison and Sangerfield, and uniting at Deansville, flows northward a distance of twelve miles, and empties into the Mohawk River near the village of Oriskany. This creek is fed by numerous smaller streams

known to the older inhabitants as Sherman Brook, Marvin Brook, and White Brook. Its water-power is considerable, the descent between the southern and northern limits of the town being about one hundred and seventy feet. Oriskany is an Indian name, formed from the word *Ockrisk* or *Orisca*, signifying nettles; and it was applied to this creek by the natives on account of the abundance of these weeds growing along its banks.

#### GEOLOGY AND MINERALOGY.

The Geology and Mineralogy of Kirkland are briefly described by Dr. Oren Root, of Hamilton College, as follows:—

“The rocks belong to what our geologists call the Silurian Age. The lowest in place is the Oneida conglomerate, a hard, gritty rock, of grayish color, and composed of quartz pebbles finely cemented. This rock is seen by the roadside, a short distance from Clinton, toward Utica.

“Above the conglomerate, we find the rocks of the Clinton Group, well developed on both sides of the valley of the Oriskany Creek. These rocks consist of alternate layers of shale and hard sandstone, with very impure limestone. They contain beds of lenticular iron ore, and abundant remains of Fucoids, Corals, Mollusks, and Trilobites.

“In the ravines on College Hill, we find directly above the Clinton rocks, a thin deposit of the shales of the Niagara Group, containing imbedded masses of limestone with lead and zinc ores.

“Next above these dark shales, we find the red shale of the Onondaga Group, a rock of great thickness, and well developed in this town, but as elsewhere entirely destitute of fossils.

“ On the hills both east and west of the Oriskany, and south of the red shale, we find the drab-colored rocks of the Water-lime Group.

“ The valleys and most of the hillsides of this town are covered with the material of the Drift Period, consisting of sand, gravel, and pebbles cemented with clay.

“ The rocks of Kirkland contain numerous Fossils. Of the following genera of Mollusks there are many species, to wit: *Orthis*, *Lingula*, *Leptæna*, *Atrypa*, *Pentamerus*, *Spirifer*.

“ Of chambered shells: *Oncocerus*, *Orthocerus*, Corals, and Crinoids are abundant, and Fucoids in certain localities; but Trilobites are more rarely found.

“ The minerals of Kirkland are as follows: Oxide of Iron, Sulphuret of Iron, Carbonate of Iron, Sulphuret of Lead, Sulphuret of Zinc, Strontianite, Celestine, Calcite, Gypsum, Quartz Crystals.”

Of Birds, the catalogue is, for substance, this: The common black-bird, crow black-bird, bob-o-link, blue-bird, crane, cat-bird, cherry or cedar bird, chip-bird, chickadee, the crow, cow-bird, cuckoo, eagle, ground-bird, fish-hawk, hen-hawk, yellow-hammer, humming-bird, indigo-bird, blue-jay, king-fisher, meadow-lark, sky-lark, sand-martin, house-martin, several varieties of the owl, the oriole, partridge, wild-pigeon, Phæbe-bird, plover, robin, song-sparrow, wood-sparrow, several sorts of swallow and of the snow-bird, the common snipe, tip-up or tit-lark, song-thrush, brown thrush, wood-wren, yellow wren, brown wren, two or three kinds of wood-pecker, and the yellow-bird. A few of the above list we suspect are birds of civilization.

The Soil of this town may be described in general terms as a clayey loam, with here and there beds of sand

and gravel. The alluvial deposits along the shores of the Oriskany are rich in the elements of fertility.

The principal Forest-trees are the maple, in its varieties of the rock, the scarlet, the black, the striped bark, and the mountain maple; the white, the red, and the cork-bark elm; the white and black ash; the white and red beech; the black and yellow birch; the basswood, butternut, ironwood or hornbeam, butternut, bitternut, wild poplar, wild cherry, the hemlock, white pine, and, more rarely, the tulip-tree, white oak, the larch, black spruce, and white cedar or arbor-vitæ.<sup>1</sup>

The Animals originally inhabiting these forests were the black bear, the lynx or wild cat, the red fox, the wolf, weasel, rabbit, skunk, raccoon, musk-rat; red, gray, and black squirrels; the chip-muck, and wood-chuck.

#### INDIAN TRIBES.

Of the Indian tribes inhabiting this part of the State, the *Oneidas* were the chief. As to their origin the traditions are various, but the one most credible represents them as coming at a very early period from the northern shores of the St. Lawrence, near Montreal, and settling on the shores of the lake which bears their name. For an indefinite period they lived separate from the tribes around them; but about one hundred years before the landing of the Dutch at New York, they combined with several other tribes and formed the famous League of the Iroquois.

Their domain extended from the lands of the Mohawks on the east to those of the Onondagas on the west; on

<sup>1</sup> For a more adequate view of the Trees and Plants of this town, see Appendix I.



the north to the St. Lawrence, and on the south to an indefinite point in Pennsylvania. Not so warlike and bloodthirsty as the Mohawks, they were yet more cool and determined in the heat of battle, and more sagacious and influential in the councils of the great confederacy. The best informed travellers who visited them at an early day speak in admiration of their noble physiques, their polished manners and their very musical language.

David Cusick, the Tuscarora historian, says that "the earliest recollected residence" of the Oneidas was upon the southern shore of Oneida Lake, near the mouth of Oneida Creek. Remains of their rude fortifications were found here by the first white settlers. From this place they removed to the lands covered by the present town of Stockbridge, Madison County, where their Sacred Stone was deposited.<sup>1</sup> It is believed that this removal

<sup>1</sup> In respect to this Stone, antiquarians are not wholly agreed. Some hold that it was not a material rock, but a purely symbolical stone, designed to represent the spirit and qualities of the nation. Others maintain that it was a veritable stone. And there is a respectable legend concerning it which we are bound reverently to hand over to posterity. It runs thus :—

At the first settlement of the tribe near Oneida Lake, they found an oblong, roundish stone, unlike any of the rocks in the vicinity, which became their sacrificial altar, and gave the name to their tribe. *Onia* is the word in their dialect for a stone (Morgan says: "The stone known as granite"), and as they increased in numbers, they became known as the *Onia-tang*, or People of the Stone. Around this stone they assembled for council and for festive and religious games. Here they slit the ears of their sons when they went on the war-path. When they removed from the region of the lake, to the town of Stockbridge, this stone removed without the help of human hands to their new home, and deposited itself in the centre of a butternut grove overlooking a wide and fertile valley. Here it remained until the tribe had become widely dispersed and its unity destroyed.

In the year 1849, when the Forest Hill Cemetery, near Utica, was laid out, the trustees learned that Mr. James Gregg, of Stockbridge, on whose farm the reputed Oneida Stone rested, was desirous that it should be removed to some public inclosure, where it would be protected from injury, and its history and associations preserved in memory. The trustees thereupon procured its removal to Utica, and it now stands upon a grass-plot just within the gates of

was made prior to the formation of the Iroquois confederacy, about 1530. At some unknown period before the year 1600, they again changed their headquarters to a place called Ca-no-wa-loa, the present site of Oneida Castle. They resided here in 1609, when the Dutch settled upon Hudson River. Tradition says that in the year 1650, they numbered three thousand souls. In 1677, they were represented as having one village of one hundred houses, and about two hundred fighting men. In 1763, Sir William Johnson, Indian Agent, reports: "Oneidas, two hundred and fifty men, two villages, one of them twenty-five miles from Fort Stanwix, the other twelve miles west of Oneida Lake, with emigrants in several places towards the Susquehanna River." In 1768, he reports, "fifteen hundred souls, all told."

In the long controversies between the rival colonies of the French in Canada and the English in New York, the Oneidas bore an important part. As a general fact, they sided with the English; though the showy presents, plausible speeches and imposing religious ceremonies of the French often blinded their eyes, and made them waver from their steadfastness.

Prior to the French War of 1755, Sir William Johnson exerted a powerful sway over the whole confederacy; and it was chiefly through his influence that a large portion of the Iroquois were brought into alliance with the English during that war. At the beginning of the American Revolution, the colonists felt the importance of keeping the Indian tribes in a state of neutrality; or

the cemetery. At the dedication of the cemetery, the remnants of the Oneidas in this region and a few Onondagas were present. Ono-neo-gon, the head chief of the Oneidas, made an address, which was interpreted to the assembly. The natives then sang their national songs around the stone, and surrendered it to the care of their white brethren to preserve for future times.

if they insisted on fighting, of securing their adhesion to the colonial interest. As one means of effecting this, they applied to the Rev. Samuel Kirkland, a missionary among the Oneidas, Judge James Dean, and Skenandoa the Oneida chief, and besought them to use their endeavors to hold the Iroquois at peace with both parties. The Mohawks and the western tribes could not be controlled, but the main body of the Oneidas, with portions of the Tuscaroras and the St. Regis tribe, were held firm for the colonists. And yet, knowing what we do of the Indian character, it is no matter of surprise to find that as the great war waxed hot around them, the Oneidas were sometimes drawn into it. To give them some show of employment, the colonial government often used them as scouts and skirmishers, and in procuring and conveying intelligence of the movements of the enemy. They were also required to maintain a strong out-post at Oneida Castle, so as to interrupt the movements of the British forces up and down the Mohawk Valley.

At the close of the war, so great and so rapid was the influx of white settlers into the Indian territory, it devolved upon our government to form new treaties and stipulations with the tribes in reference to the sale of their lands, and the boundaries within which they should be permitted to reside and be protected in their rights. Those tribes which had been hostile to us were treated with a mild and humane policy, yet with less consideration than those which had befriended our cause. At a convention of commissioners appointed by Congress in October, 1783, for determining the relations of the government to the several tribes, a series of resolutions was passed, among which was the following:—

“Sixthly: And whereas the Oneidas and Tuscaroras

have adhered to the cause of America, and joined her armies in the late war, and Congress has frequently assured them of peculiar marks of favor and friendship, the said commissioners are therefore instructed to reassure the said tribes of the friendship of the United States, and that they may rely that the land which they claim as their inheritance will be reserved for their sole use and benefit until they may think it for their advantage to dispose of the same."

In furtherance of this resolution, a council of the entire confederacy was called at Fort Stanwix, October 15, 1784, at which a treaty was made between them and the United States, by which the Six Nations (the unfriendly Mohawks excepted) had special reservations of land assigned them, and the boundary line was established between the Oneidas and this State upon "the old Line of Property as fixed by the treaty of 1768."<sup>1</sup>

<sup>1</sup> The "Line of Property" here referred to was the boundary between the lands of the Indian tribes and the American colonies. Its history was as follows: In consequence of mutual misunderstandings and encroachments, it was determined to hold a general council, at which a definite line should be fixed and agreed upon by both parties. This council was held at Fort Stanwix, November 5, 1768, and was composed of the chiefs of the Six Nations and their dependents on the one side, and of representatives from the States of New York, Pennsylvania, New Jersey, and Virginia on the other. The boundary-line then established began at the mouth of the Tennessee River, then ran up the Ohio River to Pittsburgh, across the Alleghany Mountains to the east branch of the Susquehanna River, then to the Owego and Delaware rivers, up the latter to the junction of the Unadilla with the Susquehanna, thence up the west branch of the Unadilla to its head, thence in a straight line to the junction of Canada Creek with Wood Creek, "at the west of the carrying-place between it and Fort Stanwix." This was the "Line of Property" in its whole extent; but the part with which we have chiefly to do is that which lies between Wood Creek and Bridgewater. This line formed the western boundary of Coxe's patent, soon after granted. And since the Revolution, in transactions between the Indians and the whites, and in conveyances of land between the whites themselves, this line has always been referred to as the standard basis of measurement. (*Vid. N. Y. Col. Docs.*, vol. viii. p. 135.)

That portion of this line which passes through the town of Kirkland can still

In the war of 1812, the Oneidas, as well as the Onondagas, Cayugas, and Senecas, took sides with the American forces, and rendered valuable service. Their bravery at Chippewa and at Lundy's Lane has become matter of history, and the bold daring of Doxtator, an Oneida chief who fell on the latter field, deserves an imperishable record.

Our sketch of this important Indian tribe would be incomplete without some notice of the efforts made by the whites to instruct and christianize them. As we have already mentioned, this part of the State was visited at an early day by Jesuit missionaries from Canada. In the year 1667, a Romish mission was established at Oneida by Father Jacques Bruyas. Between the years 1674 and 1696, Father Millet labored among this people, but both of these men report the tribe as wild and intractable, and indisposed to heed their instructions. About four years later, the English government ordered all French missionaries and traders out of the State.

Soon after the year 1700, several Protestant ministers from the adjoining colonies made occasional visits to the Oneidas, and gave them religious instruction.

In 1712, Rev. William Andrews, sent out by the British "Society for the Propagation of the Gospel in Foreign Parts," came among the Mohawks, where he remained six years, with frequent visits to the Oneidas; but the fruits of his ministry were so small that he soon afterwards withdrew from the field.

be traced by a person standing on the Astronomical Observatory at Hamilton College. Starting at a point several rods east of the Observatory, it descends the hill near the residence of Prof. Edward North, crosses the road just above the school-house at the foot of College Hill, passes through Mr. Harrington's saw-mill on the Oriskany, and thence runs up the southeastern slope to the south of Paris Hill, and so on to its termination in Bridgewater. See Map of the Town of Kirkland.

In the year 1750, while the philosophers and theologians of both hemispheres were beginning to admire the profound treatises of Jonathan Edwards, the Indians of central New York were also beginning to hear of him; not so much of his genius and learning, as of his piety and benevolence. Around their firesides, the Oneidas and Mohawks and Tuscaroras talked of him and of his mission school at Stockbridge, in Massachusetts, and several families with their children resolved to go forthwith to New England, that they might sit at his feet and enjoy his instructions. At this juncture, also, several benevolent persons in New England were moved to carry the gospel to these tribes, and to set up the institutions of religion and education in their very midst. Accordingly, we learn of the Rev. Elihu Spencer dwelling for a season at the village of Oquago (a colony of the Oneidas), then of a new missionary company sent out from Stockbridge, in May, 1753, to follow up the beginnings made by Mr. Spencer. This party consisted of Rev. Mr. Hawley, Dea. Timothy Woodbridge, and Rev. Mr. Ashley and wife. Of this company, all except Mr. Hawley returned to New England after a short and discouraging trial of missionary life. Mr. Hawley held the ground until the commotions of the French War rendered his longer stay hazardous and almost useless. In the year 1766, Rev. Samuel Kirkland established a mission among the Oneidas which he occupied during his whole life, interrupted only by the disturbances of the Revolution. He was supported at first by the Connecticut Board of a Scotch Missionary Society, and afterwards by the Boston Board of a London society. His labors for the moral elevation of this people were in some degree successful, though the fruits were not so abundant as he had de-



sired. In the year 1816, a mission was established at Oneida by the Episcopalians, and in 1829, by the Methodists.

But ere long this tribe began to show signs of disintegration. Between the years 1822 and 1833, the main body of the Oneidas sold their lands and removed to Green Bay, Brown County, Wisconsin.<sup>1</sup> A portion also migrated to a reservation on the river Thames, in Canada, where about four hundred of them now reside. Smaller parties have since gone westward, so that now only a few families reside in this region. According to the census of 1865, there were one hundred and fifty-five then living near Oneida Castle, whose occupations were hunting, fishing, weaving baskets, and the practice of a rude agriculture. At present (1873), there are, of men, women and children, two hundred and twenty-seven.

It would seem that the Oneidas, savages though they were, knew how to exercise the grace of hospitality. For, in the year 1715, the *Tuscarora Indians*, having been expelled from North Carolina, came to the north, and, on the ground of their common origin, were invited to occupy a portion of the Oneida territory, lying between the Chenango and Unadilla rivers. They were also constituted the sixth member of the Iroquois confederacy. On the sale of the Oneida lands to the government, the Tuscaroras removed to western New York, near Lewiston, where about three hundred and seventy of them now reside.

It appears also that quite friendly relations had existed for many years between the Oneidas and the *Stockbridge*

<sup>1</sup> In the year 1842, the Oneidas at Green Bay numbered 722; in 1849, they numbered 836. In the census of 1865, they numbered "nearly 800." In 1873, they numbered 1259.

*Indians* of Massachusetts. This latter tribe had lived, since 1735, in the township of Stockbridge, where a territory six miles square had been assigned them by the Legislature. Here they were favored for many years with schools and Christian teachers, among the latter of whom were Rev. John Sergeant, Timothy Woodbridge, Jonathan Edwards, and Dr. Stephen West. During the last French War, they sided with the English, and in the Revolution they declared for the American colonies. At the close of the war, General Washington directed a grand feast to be prepared for them, in consideration of their valuable services, and an ox was roasted whole, of which men and women partook with great rejoicing. Rev. John Sergeant Jr. and Judge Dean presided at the table.

Previous to this time, the Oneidas had offered them a tract of land six miles square within their borders, but the disturbances of the Revolution prevented their immediate removal. After peace was declared, they accepted the proffer of the Oneidas, and migrated to their new home, which they called New Stockbridge. A portion came in the year 1783, another in 1785, and the remainder in 1788. Rev. John Sergeant Jr. was appointed to be their minister, and organized a church among them of sixteen members. He continued here until his death, at seventy-seven years of age. This tribe remained within the borders of Oneida and Madison counties, until the year 1821, when, feeling themselves sore pressed on all sides by the whites, they disposed of their lands and removed to Green Bay, on to a large tract of land which they bought of the Menominee and Winnebago Indians. In their new home they have made considerable progress in agriculture, and, for



Indians, are sober, prosperous, and happy.<sup>1</sup> In the year 1873, they were reported as numbering two hundred and forty-five.

Another tribe of Indians occupying this region for many years was the *Brothertown*. It was composed of the remnants of several disorganized and half-decayed tribes in New England, New Jersey, and Long Island, namely, the Narragansetts, Mohegans, Montauks, Pequots, Naticks, and others; and derived its name from the composition of its body. It is not known precisely when this organization was effected; only it is well ascertained that the Oneidas opened the door of the "Long House" to their eastern cousins at quite an early day, and that several of the eastern State governments assisted in collecting these scattered clans together, and in effecting their removal. They came here at different times, their central village being near the Oriskany Creek, and mostly within the bounds of the present town of Marshall. A portion of their reservation extended into the township of Kirkland. As early as 1763, Sir William Johnson reports them as numbering two hundred warriors, and in all one thousand souls.

The Brothertowns, having no common language, used the English. This of itself did them no harm; but, having lost all national pride, their several histories being histories only of defeat, decline, and disgrace, they gave

<sup>1</sup> Tradition among the Stockbridges maintains that their forefathers came from the distant northwest; that, driven by famine, they crossed over great waters, and at length reached the Hudson River, east of which they settled. Their ancestors lived in villages and towns, and were civilized and very numerous. Their dispersion "demoralized" them. On reaching the Hudson River, they saw ebbing and flowing waters which they said was like what they had been familiar with in their native country. President Dwight, in referring to these traditions, thinks that this tribe came from Asia, and that the "ebbing and flowing waters" were what they had seen at Behring's Straits.

up all ambition and public spirit, and became exceedingly corrupt and degraded.

A better day dawned upon them when they migrated to the West, which they did in company with the Stockbridges in the years 1822 and 1825. In their new home they seemed to imbibe a new spirit. They adopted many of the customs of the whites, becoming farmers, mechanics, the patrons of schools, and in a good degree the friends and promoters of morals and religion.<sup>1</sup>

Within the memory of our present older inhabitants, the scattered members of these several tribes lingered around Clinton. The Brothertowns, especially, on military training days, and on the Fourth of July, were in the habit of coming to the village to spend the day in shooting with bow and arrow, wrestling, leaping and running, often ending it in drunkenness and fighting.

These brief sketches of the Indian tribes formerly inhabiting this region suggest the old inquiry as to the equity of the treatment which the red men have received from the whites, and as to their ultimate destiny as a race. Probably none will maintain that our dealings with them have in all respects been just and generous. Yet if there ever was a people whose manifest destiny it was to decline and give room to a better race, it was the Indian. Mr. Lewis Morgan, in his book entitled "The League of the Iroquois," thus describes the great central trail of the Indians through the State of New York: "It was from twelve to eighteen inches wide, and deeply worn in the ground; varying in this respect from three to six inches, depending upon the firmness of the soil.

<sup>1</sup> For many years prior to their removal West, Mr. Thomas Dean (after whom Deansville was named) was the Commissioner of the State to manage their affairs. Mr. Dean was the father of Mrs. Professor Catlin.

The large trees on each side of the trail were frequently marked with the hatchet. This well-beaten foot-path, which no runner nor band of warriors could mistake, had doubtless been trod by successive generations from century to century. It was the natural line of travel, geographically considered, between the Hudson and Lake Erie."

And this was all that aboriginal civilization could do ! Its great central highway across this State was a mere foot-path, twelve or eighteen inches wide, and this it had been for centuries, with no prospect of improvement. Its petty commerce was transacted upon the backs of men and women, and in little bark canoes. It subdued no forests, built no cities, turnpikes, canals, railways, or telegraphs ; it established no schools and churches ; it formed no written language, printed no books, cultivated no arts ; it did nothing to advance the race in intelligence and virtue. And even when the lights of learning and religion were offered to this people, they seemed incapable of appreciating the gift and turning it to good account. Surely, we as the stronger race cannot assume to be clean of all injustice toward them, nor can we withhold tears of sympathy over their melancholy fate, yet we must believe that they were unfit to be the lords of this broad land, and were righteously doomed to pass away.

## CHAPTER I.

IN the foregoing pages, we have endeavored to present the physical aspects and surroundings of this region of country, with its inhabitants, and some of the leading events which had transpired here before the town became the permanent abode of a civilized community. To a traveller passing through the Oriskany Valley in the year 1785, the country presented all the indications of an unbroken wilderness. His path was an Indian trail. If he ascended the hill on the west, he looked down upon a sea of forests undulating over the knolls and slopes which diversify the valley, and up the amphitheatre of hills which rise on the east and south. Here and there he saw little wreaths of smoke curling up from Indian wigwams, and perhaps through openings in the trees he caught an occasional glimmer of the Oriskany. Beyond all were the Trenton hills, as blue and serene as now.

Before the war of the Revolution, Dutch settlers came up the Mohawk Valley from Albany and New York, and established themselves along that river, their westernmost towns being Herkimer and German Flats. The fertile banks of the Mohawk contented them; they saw no star of empire beckoning to the West. But after the Revolution, a new emigration set in, chiefly from New England. During the war, many persons who penetrated the country as soldiers took pains to observe the character and resources of the land, and its fitness for permanent occupancy on the return of peace. It is

mentioned by Judge Williams in his Historical Address, that "as early as 1776, seven pairs of brothers, from as many different families in the town of Plymouth, Conn., enlisted under the command of Captain David Smith, were marched westward, and during the summer of that year were stationed by turns at Fort Herkimer, Fort Schuyler, and Fort Stanwix. They visited the surrounding country, and at the close of the war were ready at once to go up and possess the land."

It would seem, however, that the earliest actual settlers in this region were two enterprising Germans, named Roof and Brodock, who with their families came from German Flats, in the year 1760, and took up their abode at the landing-place on the Mohawk near Fort Stanwix, where they gained a livelihood by transporting produce and goods across the carrying-place from the river to Wood Creek.<sup>1</sup> Roof was also an inn-keeper and a trader with the Indians. These men held no title to their lands, but occupied them under a contract for their purchase from Oliver Delancey, one of the proprietors of the Oriskany patent. They were driven from this post during the war, but on the declaration of peace they returned and took up their abode in their old quarters. This was in reality the first settlement of whites in central New York, yet the regular and systematic work of colonizing the country and filling it with landholders and permanent citizens did not commence until the year 1784. This was undertaken by Mr. Hugh White, who, with his four sons

<sup>1</sup> The Mohawk River was navigable from Schenectady to Fort Schuyler for boats carrying twenty tons, and to Fort Stanwix for small batteaux. At the latter place, a portage of a mile and a half was required to carry goods and produce to Wood Creek, which empties into Oneida Lake. Fish Creek connects this lake with Lake Ontario. Thus was formed a thoroughfare between tide-water and the Great Lakes of the West.

and a daughter and daughter-in-law, came that year from Middletown, Conn., into the region since known as Whitestown. Immediately after the declaration of peace, he had purchased a portion of the Sadaqueda patent, and now, in May, 1784, he came on with a part of his family to take possession. They ascended the Hudson River to Albany, then crossed over to Schenectady, and from thence came up the Mohawk in a batteau to the mouth of the Sanquoit Creek. His purchase consisted of fifteen hundred acres of land lying on the right of the Indian path between Fort Schuyler and Fort Stanwix, and covered a portion of the present village of Whitesboro. Having erected a log-house and cleared a part of his land, he returned to Connecticut in January following, and brought on the remainder of his family. Next year, his little colony was increased by the addition of several families, and the name of Whitestown, which stood for an indefinite region in central New York, was soon known throughout New England.

Two years after this, namely, in the spring of 1787, the settlement of the town of Kirkland was begun. In the autumn of the previous year, Moses Foot, in company with a few other explorers, had visited this neighborhood, inquiring into its suitableness for a settlement; and in February following, James Bronson also came to look into this valley, and spent a night (February 27, 1787) on Clinton Green, sheltered by the upturned roots of an ancient hemlock. There is a tradition, also, that Ludim Blodgett was here quite early in the fall of 1786, and showed his faith in the future town by commencing a log-house on what is now the corner of the village Park and Kellogg Street. These visits, however, were only preliminary surveys of Kirkland's capabilities.



The settlement was actually begun in the spring of the year 1787, by seven or eight families, five of them from the town of Plymouth already mentioned. They had started from New England a few years before, and for some now unknown reason halted at German Flats, which was then the most western settlement of permanent inhabitants. All needful inquiries and preparations having been made at that point, these several families moved onward to this region. At the time of their coming, there were three log-houses at Fort Schuyler (now Utica), seven at Whitestown, three at Oriskany, five at Fort Stanwix (Rome), and three at Westmoreland. These twenty-one rude shelters covered all the population then in Oneida County. Our pioneers followed what was known as "the old Moyer road," which brought them to what is now Paris Hill, and thence turning north, they halted near the site of the present village of Clinton. This was on the 4th of March, 1787. The "Moyer road" just mentioned was a part of the Indian trail leading from Buffalo to the Mohawk Valley, and terminating at a place some distance east of Utica, where a Dutchman named Moyer kept a tavern.

It would seem that the exploring party who came here in the fall of 1786, were not agreed at first as to the best site for the future settlement; a part choosing the elevated plateau one mile and a half east of Clinton, and others preferring the present site of the village, and neither party inclined to yield to the wishes of the other. Committees were appointed on both sides, who met for negotiation on the banks of a small stream midway between the two localities, but separated without coming to any satisfactory conclusion. Another set of delegates was appointed, by whom at length the eastern

party was induced to join the western. This happy result was due in no small degree to the tact and persuasive powers of Moses Foot.

I have said that the settlement was begun by "seven or eight families." There are two historic doubts involved in this subject: the one as to whether those original families were seven or eight in number, and the other as to the names of those families. After much inquiry, I feel confident that the number was eight,<sup>1</sup> and that their names were the following: Moses Foot, his three sons, Bronson, Luther, and Ira, his son-in-law Barnabas Pond, James Bronson, Ludim Blodgett, and Levi Sherman. As to the five first named there is no question, but some would substitute Solomon Hovey in place of one of the last two. This at least is certain, that the wife of Mr. Hovey was the first white woman who stood upon this soil.

Moses Foot, as has already been intimated, was the acknowledged leader of this enterprise. And he was well fitted for his position. Endowed with an iron frame and great nervous force, he had also a temperament which adapted him to endure privation and to control and sustain others amid the vicissitudes of pioneer life. His companions, too, were charged with Yankee pluck, ingenuity and perseverance; and so the little colony started into being and form with good prospects of success.

If there is some reasonable doubt as to the names of some of the settlers who came here the first week in March, it is after all a matter of little consequence. For, during this very month and in April, other men as good and true followed in their steps, so that in early summer

<sup>1</sup> See *Records of the Congregational Church in Clinton*, page 3, at top, dated November 17, 1788. Also, *Thanksgiving Sermon*, by Rev. Dr. Norton, p. 12.



the settlement contained thirteen families, and before winter it numbered about twenty households. During this first year, we find the following names: John Bullen, Salmon Butler, James Cassety (for whom Cassety-Hollow was afterwards named), William Cook, Samuel Hubbard, Noah Hubbard, Amos Kellogg, Aaron Kellogg, Oliver Porter, Randall Lewis, Cordial Storrs, Caleb Merrill, Levi Sherman, and Judah Stebbins.

And in what sort of habitations did these first families live? The building of greatest pretension was the log-house of Ludim Blodgett, which, having begun the fall previous, he now finished. It was roofed over with elm-bark, but was destitute of floor, windows and doors. The houses of the other settlers were at first mere huts made of crotched stakes driven into the ground, with poles laid from crotch to crotch, and then sided and roofed over with strips of bark. These certainly were rude accommodations, but the settlers cheerfully submitted to them.<sup>1</sup> Judge Jones mentions that Solomon Hovey, who seems to have been rather luxurious in his tastes, made some special provision for bestowing the table-furniture and wardrobe of his wife. "He felled a large, hollow bass-wood tree, which grew a few feet west of the present Banking-House in Clinton, and, cutting off a piece of the proper length, split and hewed off one of its sides: this, raised upon end, with a number of shelves fitted into it, was found admirably contrived for a pantry, cupboard, and clothes-press."

The nucleus of the settlement was formed on a street

<sup>1</sup> Mrs. Amos Kellogg relates that on the day of her arrival here, in the winter of 1788, her husband was obliged to shovel the snow out of their log-house before they could take possession for the night. This house had been built by her husband several months before. It stood on the site now occupied by the house of Mr. J. N. Percival, on Fountain Street.

laid out north and south, and which extended from the house now owned by Marshall W. Barker, to the house of Seth K. Blair. Two acres of land were assigned to each family on this street for a building-site. In the course of a year, eight additional acres were set apart to each family adjoining the two acre lots first named. Having built their first rude huts, suitable for temporary use, the settlers commenced clearing a portion of their lands, and providing for raising their first crops of vegetables and Indian corn. While these crops were growing, they took time to select a name for their infant village, and finally fixed upon that of CLINTON, in honor of George Clinton, then Governor of the State. It is worthy of mention, also, that Governor Clinton was at this time a joint-owner with General Washington of several tracts of land in this county, and of a few within the limits of this town. Upon this fact in our history Judge Jones observes: "Lot No. 14, in the fifth grand division of Coxe's borough, of 316 acres, and composing the farm of the late Nathaniel Griffin (now John Barker's) of this town, was held by a deed directly from President Washington and Governor Clinton. This deed was witnessed by Tobias Lear and De Witt Clinton. Within five years past, one thousand acres of the Mount Vernon estate have been sold at \$25.00 per acre. Washington could have hardly anticipated that these cheap, wild lands in the vicinity of the Oneidas would, within half a century, readily sell for twice or three times as much per acre as his beloved Mount Vernon." <sup>1</sup>

Our first settlers easily foresaw that if corn were to be grown for eating, some provision must be made for grinding it. But as yet there was no grist-mill in the

<sup>1</sup> *Annals*, p. 168.

settlement. One had been built the year before at Whitestown, by Judge White and Amos Wetmore (and which is still known as Wetmore's mill), and it was here that our pioneers carried their first sacks of grain. The first few trips were tedious enough ; for the road was only a narrow Indian trail, through woods and swamps ; and, in the lack of horses, the corn had to be carried on the backs of men. Wearisome, indeed, it must have been, but they were stimulated by the still greater pluck of their Whitestown neighbors, who for two years before had carried their grain on foot and on horse-back to a mill at Palatine, a distance of about forty miles ! During the summer of 1787, the Clinton settlers joined their forces and opened a road-way to Whites-town, and as soon as it was finished, Samuel Hubbard drove an ox-team to the mill and brought back six bushels of Indian meal.

But our people were not content with this privilege six miles away ; and accordingly, before winter set in, Captain Cassety built a small grist-mill on the east side of the Oriskany Creek, near the site of the present bridge on College Street. To signalize the opening of the new mill for business, Samuel Hubbard, Ludim Blodgett, and Salmon Butler each shelled a peck of new corn, and sportively cast lots to determine which should carry the joint grist to mill. The lot fell upon Mr. Hubbard, who slung it upon his back and marched off with it to Captain Cassety's. This being the first grist to pass through the hopper, custom decreed that it should be ground free of toll. It is worthy of note that this was the first mill built west of German Flats, except the Wetmore mill. This erection was followed the same year or the next by that of a saw-mill a few rods above, on the same dam.

These early settlers, though not all of them professedly pious men, respected the institutions of religion, and desired to establish and maintain them in their new home. Accordingly, on Sunday the 8th of April, 1787, the inhabitants assembled for public religious worship. The services were held in an unfinished house of Captain Moses Foot, a building belonging to no recognized order of ecclesiastical architecture, it being simply an enclosure of logs, "without floor, chinking, or roof." This building stood upon the ground now occupied by the hardware store of A. N. Owston. The exercises were opened with prayer by Mr. Foot. Barnabas Pond, Bronson Foot, and Ludim Blodgett conducted the singing, and Mr. Caleb Merrill, living near what is now Middle Settlement, read a printed sermon. Religious meetings of this kind, and others less formal, continued to be held, with only occasional interruptions, until a church was regularly organized, and a minister installed over it.

The first summer and autumn witnessed many changes in the new settlement, and much progress. It saw inroads made upon the forests, and it saw fields of corn and pumpkins ripening under the propitious sun. It beheld new settlers arriving each month from New England, and casting in their lot with those who had preceded them. The fathers tell us how pleasant it was to see new lights gleaming at night from new windows along the hillsides. They tell us how warmly the newcomers were welcomed, their families being treated with the best fare which could be set before them, and bestowed at night in the cabins of their friends; and how in the early morning all parties joined in felling trees, cutting them into suitable lengths, stripping the bark, piling the logs, covering the roofs, and escorting their

guests into their new habitations before the going down of the sun. Nor do they fail to tell also of evenings spent in merry house-warmings, in making inquiries about old friends in New England, and in forming plans and projects for the future. Well does Judge Williams here observe: "What in March was a wilderness, gloomy, sad, and cheerless, in October began to seem like home; and even with the child and the delicate woman, the longing for New England's rocky hills and happy villages had grown faint and almost vanished before the attractions of this fertile land, and the mutual kindness and hospitality of these dwellers in the wilderness. I hazard nothing in saying that this place has known no days more delightful than its earliest."<sup>1</sup>

During the summer of 1788, about twenty new families were added to the original settlement, contributing much to the improvement of its society and to its financial prosperity. Among these we find the following names: Rev. Samuel Kirkland, George Langford, Timothy Tuttle, Benjamin Pollard, Zadoch Loomis, Theodore Manross, Andrew Blanchard, Silas Austen, Joshua Morse, Elias Dewey, Joseph Gleason.

When the lands now covered by this town were first selected by Captain Foot and his party, it was supposed that they had never been surveyed, and were not embraced within the limits of any patent. They considered themselves "squatters," presuming that when the land came into market they could claim it by preëmption right. What, then, was their surprise, on exploring and clearing up the forests, to find lines of marked trees; and on further inquiry to learn that they had settled upon Coxe's patent, "a tract of land granted by the colony of

New York, May 30, 1770, to Daniel Coxe, William Coxe, Rebecca Coxe, and John Tabor Kempe and Grace his wife." Their settlement was found to be located on "the two thousand and sixteen acres tract," by which descriptive name it was long known to the older inhabitants and surveyors. This plot was bounded on the north by the farm now owned by Henry Gleason, on the east by David Pickett's, on the south by Seth K. Blair's, and on the west by the Oriskany Creek. On further search, it was found that this tract had already been divided into twenty lots of nearly equal size, and that the proprietors had offered it as a gift to any colony of twenty families who would take it up and occupy it as a permanent settlement. At once our settlers hoped that they might enjoy the benefit of this generous offer; but the patentees, learning that their lands had already been occupied in ignorance of their proposal, refused to make the gift, and required the squatters to buy the land at the rate of ten shillings an acre. Accordingly, in the summer of 1788, Captain Foot was sent to Philadelphia to purchase the whole tract on the best possible terms; and eventually, the several lots were parceled out at cost among the different settlers. The triangular piece of land which afterwards became the site of the village was called "the handkerchief lot," from its resemblance on the map to a half-handkerchief, and this was bought by Captain Foot.

While the affairs of the young community were progressing thus happily, an incident occurred which filled all hearts with sadness. In the spring of 1788, Miss Merab Tuttle, daughter of Col. Timothy Tuttle, and about seventeen years of age, started, one afternoon, with Miss Anna Foot, daughter of Moses Foot, to make a



call at Mr. William Cook's, who lived in a log-house just beyond the west bank of the Oriskany. In girlish sportiveness, they stopped on their way at Cassety's mill, and whitened their locks with mill-dust, in imitation of the French hair-powder then in fashion. On their return, they found the stream, swollen by the spring freshet, had risen above its usual height, and was dashing furiously down its channel. No bridge then spanned the creek at this place, nor indeed at any point from its source to its termination. The settlers had felled two trees across the stream just below the site of the present bridge, and it was on this narrow and slippery footing that the young ladies must cross. They hesitated, at first, and shrank back with fear, but Miss Foot, the more courageous of the two, led the way, and was followed by her companion. When about half-way across the creek, Miss Foot was startled by an exclamation of fright from her friend, and on looking back saw her reel and fall into the water and soon disappear. Miss Foot's loud cries for help quickly drew several persons to the spot. Mr. Cook, who was first on the ground, sprang into the creek, and nearly caught hold of the drowning girl's garments, when a sudden sway of the current bore her from his reach and his sight, under a pile of drift-wood. The news of this sad event soon spread through the little community, and all joined in the search for the lost child. Hooks made by the blacksmith and fastened to poles were used to drag the stream. The night was spent in fruitless search. In the morning the body was found on the shore of the creek about half a mile below, near the site of the present Clinton Factory. At the funeral, no clergyman being present, prayer was offered by Captain Foot, and a sermon was read by Nehemiah Jones, the text being

taken from 1 Samuel xx. 3: "There is but a step between me and death."

No piece of land having yet been selected for a public burial-place, her grave was first dug upon the Village Green; but this being thought too wet, she was finally interred on her father's farm, in a field which afterward became the south part of the present "burying-ground." Her grave was dug by Barnabas Pond, and it is said on his own authority that he dug every grave in that burial-place until there had been over one hundred interments. There does not appear to be any record of the first designation of this land for a public cemetery. Rev. Dr. Norton informed me, near the close of his life, that in the spring of 1796, Mr. Bartholomew Pond, who then owned what is now called the Royce farm, made a donation to "the Society of Clinton," of one acre of land "to be used as a burying-yard," which was accepted, and is the south-east portion of the present old cemetery.

The second death in this little community was that of Thomas Fancher, Jr., who was killed by the falling of a tree, in 1791; the third was that of Mrs. Mercy Stebbins, in 1792, who was the wife of Judah Stebbins, Jr., and the mother of the late James D. Stebbins.

These early inhabitants were married and given in marriage, like their fathers before them. For we read that in the second year of the town, Elias Dewey was wedded to Anna Foot, and Andrew Blanchard to Mary Cook. This Mr. Dewey built his house on the land now occupied by the residence of Hon. O. S. Williams. This year was signalized also by a public wedding, at which Roger Leverett was married to Miss Elizabeth Cheeseborough. The ceremony took place in a log-house which stood upon a knoll on the road to Utica, just east of Slo-



cum's bridge. Among the invited guests was Jason Parker, of Utica, afterwards widely known as a stage proprietor and mail contractor. We find record, also, of the marriage of William Stebbins and Lydia Branch, November 25, 1790. In this case, the bans were solemnized by Rev. Samson Occum, the Indian minister.

The year 1789 witnessed the arrival of many new settlers, among whom was Jesse Curtiss, whose long and useful life terminated within the memory of the present generation. In addition to Mr. Curtiss, we find the names of Timothy Pond, Eli Bristol, Joel Bristol, Jonah Sanford, Samuel Curtiss, John Curtiss, Ebenezer Butler, Theodore Gridley, Bartholomew Pond, Rufus Millard, William Marsh, and William Carpenter.

There is a tradition of a horse being owned here at an early day, by Captain Foot, and of his being soon stolen by the Indians. But, this half-mythical beast aside, all sorts of team-work in the settlement had hitherto been done by oxen. During the third summer, a few horses began to appear, two of whom were owned respectively by William Carpenter and Nathan Marsh. It is doubtful whether history would have preserved the record of these animals had it not been for their singular display of bottom and speed on the road to Albany; for it is credibly reported that their owners having set out on horseback for that city on a certain day, "Jesse Curtiss and Bartholomew Pond started on foot at the same time, and arrived at Albany some hours before them!"

The summer of 1789 witnessed a great scarcity of food in this region. Wheat flour — then a rare luxury — was exhausted. Corn-meal and the last year's supply of potatoes were gone, and the new crop was still growing in the field. Early in the spring, the stock of pota-

toes was so small that the eyes were cut out for planting, and the remainder preserved for the table. Animal food was equally scarce; for, to slaughter the few cattle which the inhabitants possessed would have entailed a loss such as they could have borne only in the last extremity. Money for buying food was also out of the question. All sorts of expedients were resorted to. Some persons scoured the woods for game, and for ground nuts and leeks; the [Oriskany and adjoining streams were plied with fishing-rods, and the hunter who chanced to come upon a bear and her whelps, rejoiced as one who had found great spoil. But men engaged in tilling farms could ill afford to leave their fields for hunting and fishing; and at best these resources were uncertain, and could last only a short time. All persons were put on short allowance; strong men denied themselves needful food, so that the weak and helpless might not suffer. When things had come to this pass, and famine stared them in the face, a small company of men started for Fort Plain, Montgomery County, to see whether supplies could not be obtained on some terms in that region. For it must be remembered that the settlements in the Mohawk Valley had hardly recovered from the depredations of hostile Indians during the Revolutionary War. Then, too, the whole annual produce of the country was quickly consumed by the emigrants pouring in from the East; and, in the absence of railroads and canals, it was difficult to transport hither grain and cattle from the older settlements.

As illustrating the straits into which the people were sometimes thrown, it may be mentioned here, that a few years before, the scarcity of animal food became so great in the adjoining settlement of Whitestown, that the in-

habitants caught pigeons in the spring, and salted them down in barrels. This food answered in place of something better; and those who ate it were accustomed afterwards to tell their well-fed children that "though not so palatable as some delicacies which might be named, yet it tasted nearly as well as the salt that was put upon it, besides carrying the idea of being actual meat victuals to boot."<sup>1</sup>

But to return to our story. The party sent to Fort Plain found there a farmer and miller by the name of Isaac Paris, who listened favorably to their appeal. With a promptness and generosity wholly unexpected, he loaded a small flat-boat with flour and meal, and sent it up the Mohawk to the mouth of the Oriskany. Here it was met by a party of our settlers, who transhipped the precious cargo into a log canoe of their own make, and by means of paddles, ropes and setting-poles, worked it up the creek as far as the present Clinton Factory. From thence it was transported in carts to the village. The news of its arrival spread rejoicing through all hearts; the very woods echoed with songs and shouts of gladness.

This cargo of breadstuffs was not wholly a gift from Mr. Paris. The settlers had no silver and gold to offer him, but their forests abounded in ginseng, and this he was willing to accept in payment, the same to be delivered the following autumn. This plant, which cultivation has nearly extirpated from our farm-lands, once grew here in abundance. The roots, gathered in bundles and dried, were shipped from our seaports to Europe, where they were long esteemed an antidote to the plague.

The name of Paris was held in high regard, and when, in the year 1792, a new town, including Clinton, was set

<sup>1</sup> Tracy, p. 36.

off from Whitestown, the inhabitants called it Paris, in grateful honor of their benefactor.

Notwithstanding this temporary scarcity of food, the settlement continued to grow. In this year (1789) Colonel Timothy Tuttle built the first frame house, which still stands, and is the building lately used by Mr. Edward Alexander as an office at his coal-yard, on the Manchester road. The second frame building was put up this year, by Ebenezer Butler, Jr.; it stood on the site of Mr. Asa Olmstead's present residence, and was kept as a store. The third was built in the fall by Jesse Curtiss. The circumstances attending the sawing of his lumber are worthy of mention, as illustrating the energy of the man and the spirit of the times. I give the account substantially in the words of Judge Williams: His logs had been hauled to the mill ready for sawing, when (it was in the latter part of October) the snow fell to the depth of nearly two feet, upon a bed of mud well nigh impassable. The weather soon became cold and inclement, and exceedingly unfavorable to all kinds of business. Mr. Curtiss, however, bent on putting up a house before Christmas, plodded his way to Captain Foot's saw-mill, where, for three days and two nights, without cessation, and without help, he continued to drive the mill and work off the lumber necessary for his house. On finishing his task, "his hands had become glazed as by fire, by the constant use of the frosty iron bars of the mill;" yet he made little account of it, for he was soon enabled to accomplish his purpose of erecting and enclosing a house before the final setting in of winter. This building is now a shed in the rear of his youngest son's barn, and every timber in it seems to cry out, —

"To what base uses we may return, Horatio!"

Frame barns were also put up this year, — one by Judah Stebbins on the farm now owned by John Elliott, and another on the Kellogg property east of the village.

Immigration continued steadily to increase the population and resources of the town, so that before the year 1793 most of the land within two miles from the centre of the village, and some beyond that distance, had been parceled off into farms, and sold to actual settlers. Among the new-comers of 1792 was Thomas Hart, a man of great natural force, and some of whose descendants afterwards became distinguished in other parts of the State. Nor should we omit to mention, as one evidence of the prosperity of our settlement, that children were born unto it. The first was Clinton Foot, son of Luther Foot, who died before reaching manhood. The second born was Fanny Kellogg, daughter of Amos Kellogg, and afterwards the wife of Orrin Gridley. The third was Julius Pond, born July 26, 1789, and the fourth was James D. Stebbins, born September 11th of the same year, and whose death has but recently transpired.

We have now reached a period of great interest in our narrative. The years next to come include the history of the formation of the Congregational church in this town, the installation of its first pastor, the Rev. Dr. Norton, and the building of its first house of worship; they take us to the founding of Hamilton Oneida Academy, and Hamilton College; they introduce us to Samuel Kirkland, Azel Backus, and other men of like mind, who were engaged here in laying the foundations of things to come. But these topics, so inviting, must be postponed to future chapters.

## CHAPTER II.

BEFORE proceeding with the regular course of this history, I propose to turn aside briefly and gather up a few miscellaneous facts which could not well be woven into the previous narrative.

The Oneida, Stockbridge, and Brothertown Indians were familiar visitors in this region, whether on hunting and fishing excursions, or in pursuing that easy-going, vagabond life which became them. Mrs. Amos Kellogg used to relate that she was often waked from sleep at night by the tramping and whooping of large bands of Indians returning from the chase or other expeditions. Whether they meant it as a sort of calathumpian exercise, to discipline the nerves of their white neighbors ; or whether, being intoxicated, they little knew or cared how much disturbance they made, she could not tell ; but she was very sure that such demoniacal howlings did not promote sound sleep in her cabin. She also related that often when alone in her house, engaged in domestic duties, perhaps with a child in the cradle, Indians would open her door without knocking, and steal in softly with moccasined feet, unperceived, and, tapping her on the shoulder, say with deep, guttural voice, "Indian want 'tater ; Indian hungry ; me want 'tater." Trembling with fear, yet feigning unconcern, she uniformly gave them what they desired, and they soon left her without molestation. Sometimes it would be a squaw, with sad face and mournful voice, drawing her blanket about her shoulders,



and whining, "Me hungry ; senape (her husband) gone, pappoose dead ; me hungry !"

Mrs. Eli Lucas remembers that roving bands of Indians, both Oneidas and Stockbridges, used to come to her father's house just at evening, and beg permission to stay over night. Leave being granted, if none were intoxicated, they stretched themselves on the kitchen floor, with their feet to the fire of huge logs, and so, after crooning awhile to one another, they fell asleep. At daybreak, they rose and silently left the house, seldom purloining anything from their host.

Rev. Dr. Lothrop, in his Memoir of Rev. Samuel Kirkland, relates that Mr. Kirkland's house in Clinton "was the constant resort of Indians from all the Six Nations in their wanderings to and fro, and particularly of those on the territory of the Oneidas, and in his immediate neighborhood. They were continually coming to him for assistance or advice in things temporal and spiritual ; and when they came they expected to be entertained. Fond of nocturnal conferences, they commonly arranged it so as to pass the night at or near his house, and supper and breakfast had to be provided for them. It was no unusual thing for him to furnish seventy, eighty, and sometimes one hundred meals to Indians in the course of a single week." It is also said that when any of the Indians came to Mr. Kirkland's house drunk, he locked them up in his corn-house until they became sober.

Several of the Stockbridge tribe were quite conspicuous in these parts for a season, of whom I cannot speak particularly. Among these were John Quinney and his brother Joseph, John Metoxin, Captain Hendricks and his strong-minded and most excellent wife Lydia, Mary Dox-

tator and John Kunkerpot. This John Kunkerpot when a boy spent some time at Dartmouth College, and on returning to his own people bade fair to become a prominent and useful man. In a few years, however, the influence of blood and national habit began to tell upon him, and he became indolent and vicious. My venerable friend Gains Butler says of him, "I remember John Kunkerpot well. He was oftener drunk than sober, yet he was witty and keen in repartee. When one of our citizens bantered him about the black mark put upon Cain, he replied, 'P'raps it was a *white* mark!'"<sup>1</sup>

While Hamilton Oneida Academy was in process of erection, Mr. Kirkland brought five Indian boys from Oneida to his own house in Clinton, to prepare them for entering the Academy when it should open its doors. They were taught in a log school-house on the knoll directly in front of the Lucas place. One of these boys was David Cusick, who afterwards became somewhat distinguished. He was quite playful and quick-witted. One day, as Mr. Kirkland was teaching him the Catechism, to the question, "Who made man?" he replied, "God." "And who made woman?" "God." "And *how* did He make woman?" "Out of old husks, I guess!"

That the Indian character possessed many excellent

<sup>1</sup> It is often said that the Indian mind is wholly lacking in the sense of humor. When a missionary, named Cram, once visited the Senecas on their Reservation in western New York, and asked permission to introduce Christianity among them. Red Jacket, one of their chiefs, replied confessing that the religion they already had did not make his people very good, and that he would be glad of another if it would certainly do the work. To test the power of Cram's religion, therefore, he recommended that he should first go over to the village of Buffalo, and try it for a few months upon the whites. If it made them honest and veracious and kind, he might bring it to the Reservation, and the Senecas would accept it. History is silent as to whether the missionary's success warranted his return to the Indians.



traits none will deny ; yet it was also marred by weaknesses, vices and crimes. As illustrating the thieving propensities of the natives of this region, I will refer my readers to the story of "the fine, fat steer," as told by Hon. Pomroy Jones, with full detail, pp. 873 to 879, of his "Annals." Judge Williams relates the same in fewer words, and I will enrich my pages with his narrative. The story is familiar to the old inhabitants of this region, and should be handed down to their children.

"In 1787, Theodore Manross, who had commenced a clearing on the farm for many years occupied by Jesse Wood, about a mile south of Clinton, missed from his herd a fine, fat steer. Suspicion soon fell upon a party of Oneidas who, led by a chief called Beechtree, had for some days been encamped on the hill south of him, and were digging ginseng in the vicinity ; search was made, their encampment was deserted, and the fresh offals of the animal were found near by, secreted.

"A party of ten or twelve active and resolute young men was soon formed. Moses Foot was their captain, and among the company were Jesse Curtiss, Levi Barker, and several other familiar names.

"The Indian trail was fresh, and their path through the nettles and undergrowth was as plain to the sharp eyes of the eager pursuers as a beaten track to the traveller. They followed them to Paris Hill, then to the Sauquoit Creek, a little north of the present village, and thence down the stream. As they came near New Hartford, the track was so fresh that it was manifest they were close upon the Indians. Soon they spied them marching single file, and, taking a little circuit, they came into the path before them, and turning towards them, met them face to face.

“ ‘Stop!’ said Captain Foot, to Beechtree, their leader; ‘you have stolen and killed the white man’s steer.’ ‘Indian has not killed the white man’s steer,’ replied Beechtree, leaping forward and drawing from his belt his long hunting-knife. Quick as thought, Captain Foot raised a heavy cane and brought it down with convincing force upon the naked head of Beechtree. He winced, and settled down beneath the powerful blow: it was enough, the party surrendered, and on search being made, the hide and bell of the missing animal were found in the pack of one of the Indians, who bore the expressive cognomen of Saucy Nick.

“ This was pretty good proof. As the modern and fashionable defenses of sleep-walking, insanity, and the like were not known to these untutored wild ones, they frankly confessed the deed. The prisoners were marched back in a body, and forthwith were confined and guarded in the house of Col. Timothy Tuttle, standing on the site of the present Royce mansion. Mr. Kirkland was immediately sent for, and by permission of the guard they sent a swift messenger to Oneida to summon their friends and chiefs to their assistance, sending a message to them at the same time to drive over a certain cow as a means of settlement for the wrong committed.

“ Before the morning sun had risen high, their friends appeared, led by the wise and venerable Skenandoa. The negotiation was carried on in the house of Mr. Tuttle, mainly between Captain Foot and Skenandoa, Mr. Kirkland acting as interpreter. And finally it was agreed that the Indians should give the cow which had been driven from Oneida, to Mr. Manross, to make him good, and the ginseng which they had dug, to the party of young men who had pursued them, to pay them for

their time and trouble. The whole matter was concluded before noon, and this resolute conduct of the settlers entirely prevented the recurrence of similar aggressions.

"Saucy Nick was alone sullen and revengeful. The theft was more especially charged to and proved upon him; and on the march from New Hartford to Clinton, he had had a bitter wrangle with one Lemuel Cook, who, if all accounts are true, was as much entitled to the appellation of 'saucy,' as Nick himself. His abusive speech had sunk deep into the Indian's memory, and his ardent longing was for revenge and blood. Soon after, he unsuccessfully attempted to kill Cook at Fort Schuyler, and, the next season, as Cook was ploughing on his farm (now owned by Mrs. Luther Comstock), an Indian arrow whistled swiftly past his ear. The hand that sent it, though unseen, could not be mistaken, and Cook, warned of his danger, soon sold his farm and returned to Connecticut."<sup>1</sup>

From all accounts, it is evident that Saucy Nick and his family were of bad blood. They were noted among the Oneidas for their great physical strength and their cruel dispositions and ferocious temper. It was one of this evil race who sought Rev. Mr. Kirkland's life at Oneida, before the Revolution, and from whose bloody hands he was saved by being concealed in a chest of drawers. It is also supposed that this man was the original after whom the novelist Cooper drew the character of Wyandotté, in his "Huttred Knoll."

An incident less commonly known than the foregoing,

<sup>1</sup> *Lecture*, p. 26. Mr. Cook finally died at the house of his son, in Clarendon, N. Y., May 21, 1869, aged one hundred and four years. Five generations of his descendants were present at his funeral. He was to the last a great story-teller and one of his favorites was that of "The fine fat steer and Saucy Nick."

and exhibiting the brutal character of the Indians, may be found in the early life of Heinrich Staring, who afterwards became first judge of Herkimer County.

One day, late in the month of November, 1778, while in the woods near Herkimer, he fell in with a strolling party of Oneida Indians, who seized him and marched him off in the direction of Clinton, stopping for the night a few miles south of this village, in what is now Deansville. Here they took possession of a small uninhabited wigwam, on the eastern bank of the Oriskany Creek. This wigwam was made of logs, and consisted of two rooms, separated by a log partition. Into the larger of these rooms the outside door opened, and was the only entrance to the building. There was also a door in the partition between the two rooms. In the small room there was a little window six feet above the floor. The Indians brought their captive into this room, where they supposed he could be kept safe until morning. To make the matter sure, they bound his hands behind his back with withes, and fastened his ankles together in the same way, and then laid him on the ground. Then they built a fire in the other room, and sat down to consult what final disposition should be made of him. That he should be put to death they were all agreed: the only point of deliberation was, how to do this so as to afford them the greatest entertainment. The conclusion was that he should be burned alive the next morning before a slow fire. During their conference, Staring began to contrive some method of escape; and before they had finished their talk, he had loosened one of the withes from his arm so that he could draw it out at pleasure. This accomplished, he knew that the rest would be an easy matter. He then slipped his hand back into its place,

and feigned sleep ; and when the Indians came in soon after to examine him and found all safe, they retired, whispering to each other with fiendish exultation that he was sleeping for the last time. They then stretched themselves before the fire, and soon fell into a profound slumber.

When they had been a long time quiet, Staring slipped his hand from the withes, unfettered his ankles, cautiously climbed up the logs on the side of the room, and leaped from the window without alarming his keepers. To remove his ankles from the withes, he had been obliged to take off his shoes ; and in the haste of escaping, he had forgotten to bring them with him. So now, though outside of the hut, he was barefoot in a frosty night, twenty miles from home, without guide or path, and a pack of blood-thirsty savages intent on killing him. But escape seemed possible, and so, hastening noiselessly to the bank of the creek, he began to follow its course down stream. He had gone only a few miles, when the whoop of the Indians and the bark of their dogs fell on his ear. To throw the dogs off their scent, he plunged into the water, and ran along the channel for some distance, and then crossed to the other side. Being a good runner, he outstripped the Indians, and ere long had the satisfaction of finding that they had given up the pursuit. When he reached the path from Oneida to Fort Schuyler, which crossed the Oriskany Creek "about half a mile northwest of the present village of Clinton," he took this trail and followed it to the Mohawk Valley. On reaching Fort Schuyler, he found a canoe which had floated down the river, and lodged in some willow bushes near the landing. Taking possession of this, by a vigorous use of the paddles, aided by the current, he soon reached home.<sup>1</sup>

<sup>1</sup> See Tracy's *Lecture*, p. 24.

It is an old saying that the Indian never forgets a favor nor forgives an injury. Judge Jones relates a story which does not confirm this opinion. His account, much condensed, runs thus: A young Oneida chief called with his wife one day at the tavern of Barnabas Pond, in Clinton, and asked for rum. Mr. Pond replied that he never sold it to Indians intoxicated, but as he appeared sober, he would let him have a little. After dividing his dram with his wife, he went away.

In the afternoon they returned, and five other Indians with them. The young chief was now excited with liquor. As he stepped up to the bar and demanded a half-pint of rum, Major Pond repeated what he had said in the morning, and refused to sell him any strong drink. "But I want to treat my friends," said the chief, "and will not taste a drop myself:" at the same time he showed a piece of silver coin which he had tied up in his handkerchief. Major Pond then let him have the rum, and, true to his word, he gave it to his companions. Just as they were leaving the inn, Major Pond reminded the chief that he had not paid for his liquor. "Haven't got no money, and can't pay for it." "Not so," said the major; "you showed me money before you had the rum, and now you have lied about it." "What! you say I lie!" shouted the angry savage, and bounded toward the major with his drawn knife. Major Pond, a strong and courageous man, struck the uplifted arm of the Indian between the elbow and shoulder, causing the knife to fly out of his hand, then gave him a blow across the throat, and at the same time tripped up his feet and brought him to the floor. To use the major's figure in relating it, "He fell like an ox knocked down in a slaughter-house." At first, he lay breathless, and Mr. Pond began to fear



he had dealt him too hard a blow ; but shortly the Indian recovered his breath and rose to his feet. When fully restored, he threw his handkerchief to the major, who took out his pay, and returned the balance and the knife. The chief refused to take them, as did his wife likewise, and the whole party soon went away.

Not many weeks afterward, the Indian came again, apologized to Mr. Pond, saying that he was a fool when drunk, that the major had treated him just as he deserved, and he hoped that they should continue to be good friends. Mr. Pond forgave him, and pledged his friendship, provided that the chief behaved well in future ; and then went and brought the handkerchief and knife to their owner. They were again refused on the ground that they had been forfeited by his misconduct. Here the matter ended ; the chief, who afterwards came often to Clinton, never showing any resentment towards Major Pond.

Of the Brothertown tribe, several were noted in their day, though they are now nearly forgotten. Asa Dick and his brother Joseph were of the Narragansett stock, and were men of much intelligence. Our fathers speak also of David Fowler, Elijah Wampe, John Tuhi, and Dolphus Fowler, who came with others into the region of Deansville, before the Revolutionary War. On the breaking out of this war, as they maintained a friendly neutrality to the colonists, the largest portion returned to New England, because they feared the Iroquois, most of whom had sided with the English. A few, however, remained, spending a part of their time overseeing their property at Brothertown, and the rest of it at Fort Stanwix. Elijah Wampe was one of these. One day, as he was going from the fort to Brothertown, and had pro-

ceeded only a few miles, a hostile Indian sprang out from an ambush and pointed his rifle at him. Wampe instantly sprang forward, knocked up the muzzle of the gun, sending the ball over his head, and then fell upon his adversary with his knife and soon dispatched him. Wampe, reflecting at once that the report of the Indian's rifle would soon draw his comrades to the spot, caught up the gun and bore it in triumph to the fort.

After an interval, Wampe ventured to return to Brothertown, and for a year or more kept up a rude sort of tillage of his lands; but he so often met with harsh usage from strolling bands of hostile Indians, — once, indeed, barely escaping with his life, — that he finally concluded it was useless to attempt farming in war time, and was glad to take refuge under the protecting guns of Fort Stanwix.<sup>1</sup>

Our sketches of Indian life and character in this region thus far, have not reflected favorably upon the honesty or the humanity of the natives. But a somewhat different shade may be given to this picture before we finish it.

Tradition relates that one Otatocheta, a chief of the Oneidas, aided in forming the confederacy of the Five Nations. The chief of the grand council addressed them at the close of the ceremonies thus: “And you, Oneidas, a people who recline your bodies against the Everlasting Stone that cannot be moved, shall be the Second Nation, because you give wise counsel.” . . .

Mention is also made of Atondutochan, a distinguished Oneida chief, who in the year 1655 visited Canada, and exerted a powerful influence among the Iroquois.

Few persons in this country have not heard of Skenandoa, the Oneida chief, equally famous among his own

<sup>1</sup> See Appendix B.



people as warrior, statesman, and orator. He was born about the year 1706, though the place of his birth is not known, nor the events of his early life. It is generally admitted that in his young manhood he was fierce and revengeful in disposition, and intemperate in his habits. In the year 1755, while attending a council at Albany, he one night became intoxicated, and in the morning found himself stripped of his clothing and personal ornaments. The discovery filled him with such shame and mortification that he thereupon vowed never again to touch or taste the debasing fire-water, a vow which it is believed he religiously kept. In a speech made to his people late in life, he adjures them thus: "Drink no strong water. It makes you mice for white men, who are cats. Many a meal have they eaten of you."

In person, he was tall and commanding, being more than six feet in height, and of goodly proportions. According to Indian custom, he was tattooed in nine lines, running across the shoulders and chest. He had great strength and power of endurance. Even at eighty-five he was a match for any member of his tribe in feats of agility. Noble and dignified in address, he was also wise in counsel and eloquent in speech. Rev. Mr. Kirkland considered him as in all respects the most remarkable man of his acquaintance among the Iroquois. One of our local historians writes of him: "In his riper years, he was one of the noblest counselors among the North American tribes. He possessed a vigorous mind, and was alike sagacious, active, and persevering. As an enemy, he was terrible; as a friend and ally he was gentle in disposition and bearing, and he was faithful to his engagements. His vigilance once preserved from massacre the inhabitants of the little settlement at German Flats,

and in the Revolutionary War, his influence induced the Oneidas to declare in favor of the Americans.”<sup>1</sup>

From his interest and sympathy with the colonists, and from his fidelity to his word, he was distinguished among the Indians as “The White Man’s Friend.” Not long after Mr. Kirkland’s settlement among the Oneidas, Skenandoa professed his belief in christianity; and though he never became free from errors and imperfections, in the judgment of charity he was a sincere and humble christian.

In his old age he was blind, and he spoke English with little fluency; yet such was his sagacity and intelligence, his decorum of manner and speech, that his society was much sought after. On one occasion late in life, he was visited by a party of young ladies escorted by a daughter of Mr. Kirkland. After a few words of courtesy, Skenandoa asked, “Are these ladies married?” On being answered in the negative, he replied, “It is well, for there are many bad men.” Miss Kirkland, who understood the ways of the old sagamore, afterwards remarked that if the reply had been in the affirmative, he would have rejoined politely, “It is well, if you have good husbands.” To Prof. Seth Norton, who, in a similar conversation confessed his old-bachelorhood, he replied, “It is well, for there are many bad women.”

As to the precise time when the most remarkable speech of his life was made, authorities differ. Some maintain that it was delivered to his tribe at the time of a treaty made for the sale of some of their lands; others that it was addressed to a company of white people who came to see him shortly before his death. But whenever uttered, it is worthy of all the encomiums that have been

<sup>1</sup> Jones, p. 866.

bestowed upon it: "I am an aged hemlock. The winds of a hundred winters have whistled through my branches. I am dead at the top. The generation to which I belonged have run away and left me. Why I live, the great Good Spirit only knows. Pray to my Jesus that I may have patience to wait for my appointed time to die."

After Mr. Kirkland's removal to Clinton, Skenandoa often expressed the desire to be buried at his death by the side of his friend and teacher, so that "he might cling to the skirts of his garments, and go up with him at the great resurrection." In the later years of his life, he several times came to Clinton, hoping to die here. During these visits to Mr. Kirkland he was treated with great consideration and kindness. Miss Eliza Kirkland (afterwards Mrs. Dr. Robinson) assumed special charge of him, taking care of his little bedroom, washing his face and hands, brushing his hair, and keeping his clothes whole and tidy. His last sickness, however, came upon him at Oneida Castle. As his end drew near, prayers were offered at his bedside by his great-granddaughter, and while the words were being uttered, he sank into the sleep of death, on the 11th of May, 1816, aged about one hundred and ten years.

In accordance with a promise made by the family of Mr. Kirkland, his remains were brought to Clinton and interred by the side of his spiritual father. Funeral services were held in the Congregational church, and were largely attended by white people and Indians, many of the latter coming from Oneida for that purpose. An eye-witness (my mother) relates that the Indians, men and women, were seated in the middle pews of the church, and the whites in the other seats and in the galleries. Rev. Dr. Backus, President of Hamilton

College, made an address to the Indians, which Judge Amos Dean, standing beneath the pulpit, interpreted. The Indians rose to their feet during this address. If Indian stoicism forbade tears and loud lamentations, yet doubtless every heart mourned for the brave old chief with ingenuous sorrow. After prayer and the singing of appropriate hymns, the body was carried to the grave, the order of the procession being as follows: first, students of the college; next, the hearse, followed by the Indians; and behind these, Mrs. Kirkland and family, Judge Dean, Rev. Dr. Norton, Rev. Mr. Ayres, President Backus and other officers of the college, and citizens. The remains were borne to the garden of Mr. Kirkland, where they were buried according to his desire. In the year 1856, by authority of the trustees of the college, the body of Rev. Mr. Kirkland, together with those of his family and of Skenandoa, were disinterred and removed to the college cemetery. A memorial-stone was erected, many years ago, to the memory of the Indian chief. We rejoice to record that during the present year (1873) a suitable monument has been raised over the grave of the Indian missionary and the founder of Hamilton College.<sup>1</sup>

Another chief of the Oneidas, bearing the sobriquet of Plattkopf, though younger than Skenandoa and less influential as a counselor, was hardly less distinguished for his eloquence. Tradition has preserved the outlines of one of his addresses, which we give substantially in the words of one who heard it. It was made at a council, held several years after the Revolution, to consider the question of the sale of their reserved lands to the State. The council was held beneath a large pine-tree, known

<sup>1</sup> See Appendix C.

since as the Council Tree, which stood on the south side of the turnpike road, a short distance west of the village of Oneida. On the third day Plattkopf rose to speak. He descanted upon the numbers and strength of the Oneidas before the white man came. Pointing to the tree under which they stood, which though large was beginning to decay, he said: "We were once like this great pine-tree. It was then young and vigorous. It drew its nourishment from the soil, the whole ground, for the Oneidas then owned it all. And it grew larger and stronger and more beautiful every year. So did the Oneidas. At length the pale-faces came, and we sold them a part of our land. A root of the tree which grew in that land withered, for it had no soil. And the leaves and branches withered along with the root. Then other white men came, and we sold them another piece of land, and forthwith another root and branch died, and the tree lost more of its symmetry and beauty. The white man came still again, and the tree failed more and more. It now puts forth no new roots or branches, because it has so little land. And now the white man is here again. He wants more land, more land. He is hungry for land. Shall we let this grand old tree, under which our fathers sat, lose another and another root, and cause another branch to fall and die?"

The orator pursued his illustration still further, and applied it with so much ingenuity and force that the white man's overture was rejected, and, for the time being, the hunting-grounds of the Oneidas were no further reduced. That other counsels prevailed at a later day, we all very well know.<sup>1</sup>

<sup>1</sup> Judge Jones wickedly surmises that Messrs. Dean and Kirkland kept these orators supplied with materials for their speeches! See Tracy's *Lect.*, p. 8.

In September, 1799, Dr. Timothy Dwight, President of Yale College, accompanied by Tutor Jeremiah Day, started on a tour of observation through this State, intending to visit Niagara Falls and Buffalo. At Lairds-ville, in this county, they turned aside to visit Rev. Mr. Kirkland, missionary to the Oneidas. From Clinton the President writes: —

“In the morning of September 26th, we made an excursion to Brothertown, an Indian settlement in the town of Paris. I had a strong inclination to see Indian life in the most advanced state of civilization found in this country, and was informed that it might probably be found here.

“Brothertown is a tract of land about six miles square, which was given to these Indians by the Oneidas. . . . Here forty families of these people have fixed themselves in the business of agriculture. They have cleared the land on both sides of the road, about a quarter of a mile in breadth, and about four miles in length. Three of them have framed houses; the rest are of logs. Their husbandry is generally much inferior to that of the white people.

“They are universally civil in their deportment. The men and boys took off their hats, and the girls courtesied as we passed by them. . . . These people receive annually \$2160 from the State, out of which their school-master and their superintendent receive pay for their services.

“At this season of the year they unite with the Oneidas in gathering ginseng, and collect a thousand bushels annually. It brings them two dollars a bushel. Most of it goes to Philadelphia, and thence to China. It is, however, an unprofitable business for the Indians.



They are paid for it in cash, which many of them employ as the means of intoxication. This is commonly followed by quarreling and sometimes by murder ; but much less commonly than among the Oneidas.”<sup>1</sup>

Another aboriginal name worthy of special mention in this history is that of Samson Occum. He was born at Mohegan, near Norwich, Conn., in the year 1723. When quite young, he attended upon the ministrations of Rev. Mr. Jewett, of New London, at which time he became the subject of deep religious impressions, and made a public profession of his faith. He now desired to obtain an education, that he might become a teacher among his own people. Having learned to read, he entered Rev. Dr. Wheelock's school at New Lebanon, Conn., where he remained four years. In the year 1748, we find him the teacher of a school in New London ; and next he appears as master of an Indian school at Montauk, where he remained ten or eleven years, greatly respected and beloved.

It would seem that during his preceptorship he found time for theological studies, for it appears that before leaving Montauk he frequently officiated as a licensed preacher at Montauk, and among the Shinecock Indians, thirty miles distant. In August, 1759, he received ordination from the Presbytery of Suffolk.

Dr. Wheelock continued to feel a paternal interest in his dusky pupil and a pride in his success. Partly on this account, as well as to show the world what his school could do for the Indian, Occum was appointed to visit England, with Rev. Mr. Whittaker, of Norwich, to solicit aid for the seminary at Lebanon. His visit was quite successful. For, being the first Indian preacher

<sup>1</sup> Dwight's *Travels*, p. 182.

ever seen in a British pulpit, he attracted much attention and was greeted with large audiences. During the year and a half which he spent in England, he preached upwards of three hundred sermons. George Whitefield invited him to officiate in his tabernacle in London. King's Chapel opened its doors to him, and, while ministering in that pulpit, George III. was one of his auditors. He not only gained personal and professional consideration, but received large gifts in money, amounting to nearly ten thousand pounds. The king gave him a gold-mounted cane, which he carried, on great occasions, the rest of his life. His Majesty also presented him a library of books, and induced several of his nobles and many persons of wealth to become patrons of the Charity School.

The attentions which he received abroad did not spoil him for humbler work at home. On his return, he engaged in missionary labors among his people at Montauk and at other stations quite distant. In the year 1786, he united with others in effecting the removal of several broken and dismembered tribes of New England to central New York. He took with him one hundred and ninety-two Montauks and Shinecocks from Long Island, several Mohegans from Connecticut, and a number of Narragansetts from Rhode Island. These, as well as a few representatives of some other half-decayed tribes, he collected together on the banks of our Oriskany, within the borders of this town and the town of Marshall.

Established in his new field, he addressed himself to his chosen work with much assiduity. He labored not only among his own people, but among the neighboring Stockbridges, under the ministerial charge of Rev. Mr. Sergeant. Between him and Mr. Kirkland, also, there



grew up a warm friendship. He enjoyed the respect and confidence of the white settlers in this region, being called upon by them frequently to celebrate marriages and attend funerals and preach sermons. He wrote an account of the Montauk Indians which is still preserved. A discourse delivered by him at the execution of Moses Paul, an Indian, was published at New Haven, Conn., September 2, 1772. On which of our hillsides he composed the hymn beginning, —

“Awaked by Sinai’s awful sound,”

we do not know, but that it will long be sung on many a hillside is evinced by its adoption into nearly all our standard books for Sabbath worship. Dr. Timothy Dwight says of him: “I heard Mr. Occum twice. His sermons, though not proofs of superior talents, were decent, and his utterance was in some degree eloquent.” He was no ordinary man, and, considering his origin and his opportunities for improvement, his attainments were respectable. Pleasing in his manners and address, his life exemplified the spirit of the gospel. Even to this day, the name of “Priest Occum” is revered by the descendants of all who knew him. He died at New Stockbridge, New York, July, 1792, aged sixty-nine years.

If the limits of this chapter permitted, I should like to introduce here a sketch of the Oneida chief, Good Peter, a convert to Christianity under the labors of Mr. Kirkland. It is related of him that upon a certain Sunday, when Mr. Kirkland was too unwell to proceed with his sermon, he asked Good Peter to speak a few words of exhortation. Peter arose, and with much modesty began to address his countrymen upon the great good-

ness and mercy of God in sending his only Son to take upon Himself the form of sinful men, and to suffer and die for their redemption. After depicting the human life and character of Christ in various aspects, he said: "And yet He was the great God who created all things. He walked on earth with men, and had the form of a man, but He was all the while the same Great Spirit; *He had only thrown his blanket around Him.*"

In his address to the New York Historical Society in 1811, De Witt Clinton asserted that "one may search in vain in the records and writings of the past, or in the events of the present times, for a single model of eloquence among the Algonquins, the Abenakis, the Delawares, the Shawanese, or any other nations of Indians except the Iroquois." We will not assume to affirm or deny the truth of this statement, but surely the brief specimens we have been able to give will show that the Iroquois of this region were not lacking in eloquence, and that for this, as well as for their bravery, they have been well styled "the Romans of North America."

Without dwelling longer upon incidents connected with the history of the aborigines in this town and its vicinity, I pass to mention a few other items of general interest to the inhabitants of Kirkland.

When the first settlers on Dean's patent (embracing the present town of Westmoreland) heard of the arrival of the emigrants at Clinton, they started out to find them. They knew only that their new neighbors were several miles south upon the Oriskany, above an Indian clearing on the site of the present village of Manchester. They took the Indian trail, — which was also the army-trail of General Armstrong in the French War, — crossed the creek at the clearing, and took a southerly course up

the valley. When about a quarter of a mile this side of Manchester, they fell in with a number of cows grazing on the wild vegetation of the woods. One of the cows wore a bell. Mr. Joseph Blackmer, a leading man in this party, full of frolic, raised his coat-tails above his head, shook his hat, and made a succession of such hideous noises that the frightened cows started for home on a run, and thus showed the company the way to the settlement at Clinton. Many and hearty were the greetings between the new neighbors ; and the good-will which then sprang up continued to grow and flourish ever afterward.

It is often related by our older inhabitants that bears were very annoying to the first settlers, destroying their young pigs, and trampling down and devouring their half-ripened corn. There is a tradition of a farmer in a neighboring settlement who, while feeding his drove of swine, discovered that Bruin had covertly joined himself to the flock, and that when the hogs perceived it, with porcine instinct they straightway formed themselves into a circle, with noses outward, and thus made a sharp and decisive resistance until the farmer's gun came to their relief and dispatched the intruder. Judge Williams records that in the fall of 1790, "as Mr. Jesse Curtiss and three or four others were returning from meeting one Sunday afternoon, — their path lying through a field near the house now occupied by Mr. Gunn, — they heard an unusual rustling in the corn ; and on searching for the cause, soon discovered two bear-cubs busily engaged in breaking down and destroying the ripening corn. Forthwith they set upon them, and, despite their grunts and cries, by dint of kicks and blows, soon dispatched them. The same afternoon, Mr. Bronson (who lived in the

house now occupied by Samuel Brownell), on returning from meeting, found the old mother-bear sitting quietly on the steps of his door, little dreaming of the sad calamity which had even then overtaken her children."

The streets and cross-roads of the town were early designated by names. The street leading past the homestead of the late James D. Stebbins was called Brimfield Street, because it was wholly settled by inhabitants from Brimfield, Mass. The present borough of Franklin was long styled Sodom, though we never knew that it was noted for its depravity. Post Street, running southeast from Franklin, was so called from Darius Post and his three sons, Titus, Ethan, and Darius Post, Jr., who came from Vermont at an early day, and settled on adjoining farms in that district. The street leading to Utica once rejoiced in the name of Toggletown, because the roadside fences were once "toggled" together at the end of each section. That portion of the town which lies between one and two miles east of Clinton, has long been christened Chuckery. Judge Williams says, "The story goes that in Massachusetts, according to established custom, the governor's proclamation for Thanksgiving was read in all the churches. Then, as now, he called upon the people to render a tribute of gratitude for the blessings of Providence upon their farms, their fisheries and their merchandise. In Egremont, some mischievous wag, possessing himself of the copy of the proclamation which the clergyman had prepared to read to his congregation the next Sabbath, changed the word fisheries to *chuckeries*, and so the unsuspecting pastor read it, to the no small edification of his audience! Soon after this, a company of colonists from Egremont came westward, and settling on the hill east of this village, gave this odd

name to their resting-place." But the joke did not end here. For a colony of Kirkland people who removed, many years ago, to the town of Fenner, in Madison County, dubbed their little settlement New Chuckery. Modern degeneracy has since corrupted it into Perryville.

And now that we are in the story-telling vein, let us record the first burglary known to have occurred in this town. Judge Jones is my authority. It was in the year 1801, when Ephraim Hart, one of the early merchants of this town, and whose store stood on the site now occupied for the same purpose by James Cook, had collected about \$1800 in silver coin, with which he expected soon to start for New York to purchase goods. One Samuel MacBride, an Irishman, learning of this treasure, broke into the store by night and carried it off. It would seem that he had not laid his plans very adroitly, for within twenty-four hours he was captured and brought back to Clinton with all his booty. While lying in confinement awaiting his trial, he managed to escape, and took to the woods. Steering northward, he found, near what is now Middle Settlement, a hollow stump about ten feet high, into which he climbed, and let himself down, intending to remain there the next day, and at night start anew on his travels. When night came, he found that the inner sides of the stump were so smooth that it was exceedingly difficult to climb them. He tried repeatedly, but in vain, and had well nigh concluded that he must lie there and die of starvation. Just at day-break, he made another despairing effort, and, as St. Patrick would have it, he reached the top! The world was all before him where to choose. Down he leaped from his covert, and bounded like a deer for the forest,

but had run only a few rods, when an officer of justice sprang upon him and took him prisoner. He was sentenced to the States Prison for fourteen years. This was an event of no great consequence, surely, but in those early times, it produced a sensation in the quiet little town of Kirkland.

We were just about closing this chapter of events not unmingled with romance and adventure, when we caught sight of flowers. It was "Squire Foot's flower-bed," so called, a large border of cultivated ground on the south side of his house, which stood on the north side of College Street at its junction with the village Park. The stern-faced Puritan, who had fought in the battles of the Revolution and afterwards led a company of pioneers into this wilderness, had brought with him to Clinton some packages of flower-seeds and a few perennial plants and shrubs, with which he sought to grace the patch of soil near his door-step. Here were marigolds and pinks, morning-glories, lilacs and roses. Hither came the bees, attracted by the mellifluous fragrance. Hither came the wind from the sweet south, giving and receiving odor. Hither flocked the children from a school just opened in Squire Foot's new barn, a few rods away. As a special favor, the old gentleman now and then gave them bouquets, which they carried home with pride and rejoicing. Some of these children had doubtless gathered the hepatica and violet and blood-root in the adjoining woods, but these brilliant flowers from old Connecticut, if they did not surpass the former in beauty, were at least a greater novelty. The Indians, as they came to the village for trading, sometimes loitered, and leaned over the white man's fence, wondering of what use such a garden could be. Some of the children of Moses Foot are with us unto this day, and the de-

scendants of his flowers are still blooming in the gardens of Kirkland. Among the children in the school just referred to, and whose eyes rejoiced in those flowers, was Elizabeth Bristol, now Mrs. Lucas, still a resident of Clinton, and rounding out her life in a serene and beautiful old age of ninety-two years.



## CHAPTER III.

REV. SAMUEL KIRKLAND.<sup>1</sup>

FEW personages figure more prominently in the early history of this region, than the Rev. Samuel Kirkland. It would seem that the first inhabitants of this place held him in high honor, since they gave his name to their town. It will not be inappropriate, therefore, to devote a chapter of this history to a sketch of this good man's life.

Mr. Kirkland was born in Norwich, Conn., December 1, 1741. His earliest ancestor of whom any trace remains, was one John Kirkland, of Silver Street, London. The family, for several generations, held influential posts in society and in the church. Miles Standish was one of his progenitors. Particular mention is also made of Daniel, his father, who was pastor of a church in Norwich, and is recorded as being "a devoted minister, an accomplished scholar, a man of fine talents, of a ready wit, and an amiable disposition." Of the incidents of Samuel's childhood and youth little is known. It may be supposed, however, that he was trained, like other Puritan boys of the time, to habits of industry and self-dependence. As Cotton Mather wrote of Thomas Hooker, so it may be said of him, that "he was born of parents that were neither unable nor unwilling to bestow

<sup>1</sup> The substance of this chapter was contributed to the *North American Review*, for July, 1863.





John Jay

PAUL W. KILPATRICK



upon him a liberal education ; whereunto the early, lively sparkles of wit observed in him did very much encourage them. His natural temper was cheerful and courteous ; but it was accompanied with such a sensible grandeur of mind as caused his friends, without the help of astrology, to prognosticate that he was born to be considerable."

When about twenty years of age, we find him at the academy of Rev. Dr. Wheelock, at Lebanon, Conn., preparing for college. Among his companions here were several Indian youth, with one of whom he studied the Mohawk dialect, and made a good degree of proficiency in it. He entered the sophomore class at Princeton, where he maintained a high rank as a scholar. Here, if not at Lebanon, he entered upon the christian life. At some time during his college course, he determined to spend his days in missionary service among the Indian tribes of the West ; and when this purpose was once formed, it gave a new impulse to his mind and inspired him with fresh ardor in study.

The senior year in college seems to have been a little too long for his fervent zeal ; since we find him starting off, several months before its close, on a tour of exploration and inquiry among the Seneca Indians in western New York. Though not present to graduate with his class, he received the usual bachelor's degree at Commencement. Young Kirkland was now twenty-three years of age. The Senecas were the most remote of the Six Nations, if not the most powerful and warlike of them all. His undertaking was regarded by his friends as bold and hazardous. The journey thither was toilsome and difficult. No Protestant missionary had ever dwelt among this tribe ; indeed, all proposals to enlighten and convert them had hitherto been scornfully rejected.

Nothing daunted, our young apostle resolved to visit these savages, and, if he could persuade them to receive him, he meant to live among them as their teacher and spiritual guide. This enterprise was doubtless undertaken by the advice of his patron and friend, Dr. Wheelock, and its expenses were defrayed out of funds deposited with him by certain benevolent gentlemen in Scotland. The journey thither, in view of all its circumstances, is worthy of detailed recital.

He started early in November, 1764, attended by a young Mohawk Indian, and arrived on the 16th at Johnson Hall, the residence of Sir William Johnson, his Majesty's Agent for Indian Affairs, near the present village of Johnstown, N. Y. Much to his regret, he was obliged to remain here until January, for want of a suitable guide through the wilderness. But he did not spend his time in idleness or vain repining. Every day he gained some new information from his host touching the manners and customs of the Senecas, and soon acquired a good general knowledge of all the leading characters in the Six Nations. At length, two friendly Senecas, passing westward, offered to conduct him to their country. On the 17th of January, the party set out. The weather was severely cold, and the snow so deep that it was necessary to walk with snow-shoes. Besides this, each traveller had to carry a pack of clothes and provisions weighing upwards of forty pounds.

"It would have been a fine study for a painter," says Dr. Lothrop, his grandson and biographer, "to watch his countenance, and trace its lines of high thought and holy purpose, as he turned his back upon Johnson Hall, the last vestige of civilization, and, amid the dreary desolation of winter, in company with two savages, . . . with whom he could hardly exchange a word, struck off into the forest on a journey of nearly two hundred miles." — *Memoir*, p. 24.

He did not suffer as much hardship on this journey as he had expected. His companions opened with their hatchets the path before him whenever it was obstructed; they halted to rest when he became weary; they chafed his limbs when they were swollen by the friction and weight of the snow-shoes; and at night they made for him soft and fragrant beds of evergreen boughs. At Kanonwarohale, the chief village of the Oneidas, and at Onondaga, they were kindly treated and invited to tarry; but, after a day's rest at each place, they pressed forward until they reached Kanadasegea, the principal village of the Senecas. The day after their arrival, a council was called to receive and hear a letter brought by Mr. Kirkland from Sir William, in which, among other things, he commended the missionary to their confidence, and enjoined it upon them to treat him with kindness and respect. The head-chief and a majority of his people received him with frank cordiality, though a few were silent and sullen. The sachem even adopted him into his family; of which ceremony the graceful forms and courtesies were truly remarkable, as the acts of savages who had learned little from the usages of civilized life. A Dutch trader, happening to stroll into the settlement the next day, acted as interpreter between the parties. It is remarkable that nearly every one who addressed the missionary began with this inquiry: "What put it into your mind to leave your father's house and country, to come so many hundred miles to see Indians, and live among them?" Did they suspect some sinister design, or were the poor creatures unable to appreciate his christian philanthropy?

Having been domiciled in a small family near the wigwam of the sachem, Mr. Kirkland applied himself to

learning the language, and acquainting himself with the habits of the people. For a time everything went on smoothly. But lo! in a few weeks his host died suddenly in the night. "What means this?" inquired the superstitious red men. Some of his enemies avowed that he had caused this death by magic; others, that the Great Spirit was angry because they had permitted the strange teacher to come among them; and they clamored for his life. A council was called to consider this matter, and held its sessions for six days. At first the result seemed doubtful. On the third day, one of his friends, apprehensive as to the issue, put a gun into his hands, and led him into the woods, as if for hunting partridges, but, in reality, to conceal him in a distant and secret hut until the public excitement should pass over. At length, after long deliberation, the missionary was acquitted, and restored to general confidence. Several days after the dispersion of the council, the chief took Mr. Kirkland aside, and observed to him, quite naïvely, that "some Indians were afraid of writing, as it would speak for a great many years afterward, and that, whenever he wrote to Sir William, therefore, it would be good for him to call several of the chiefs together, and interpret to them what he had written: this would please them, and make their hearts glad." The young missionary was shrewd enough to see that this speech was designed to prevent his writing to Mr. Johnson an account of the late difficulty. They were heartily ashamed of it.

A speech of one of the leading men in this council (as afterwards reported to Mr. Kirkland) ran thus: "This white skin whom we call our brother has come upon a dark design, or he would not have travelled so many hundred miles. 'He brings the white people's book. They

call it God's holy book. Brothers, attend ! You know this book was never made for Indians. The Great Spirit gave us a book for ourselves. He wrote it in our heads." This speech became inflammatory as it went on, and closed with a demand for the white man's blood. The widow of the deceased was then called to testify whether this priest did not carry with him some magical powders. "Did he never come to the bedside, and whisper in your husband's ear, or puff in his face ?" "No, never," replied the honest woman ; "he always sat or lay down on his own bunk ; and in the evening, after we were in bed, we could see him get down on his knees and talk with a low voice." Whether this testimony to his pious integrity, or the fear of incurring Sir William's displeasure, had most influence upon their decision, we care not now to inquire.

In March and April of the following year there was a great scarcity of food among the Senecas and the adjoining tribes. Not only was their stock of corn exhausted, but game of all sorts became scarce, and for a time nothing but roots and nuts kept them from starvation. Expeditions were sent out in various directions for supplies, one of which, to the Mohawk Valley, headed by Mr. Kirkland, came back loaded with food and blankets. As soon as he had mastered the language so as to speak it, he went from village to village, instructing the people in religion. He saw, indeed, that many suspicious eyes were fixed upon him, and that in some breasts the old hatred was still burning ; but he hoped to outlive this prejudice, and so kept on at his work as if unconscious of danger.

A single incident, illustrating the cherished malignity of some of the Indians, may not be out of place here. Returning, one summer's day, from a neighboring settlement



on the lake shore, singing hymns as he went, and talking to his favorite pony, he espied an Indian skulking through a neighboring thicket, and picking the flint of his gun, as if preparing to fire. A moment's glance showed him that this was one of his old enemies, — a vindictive and ferocious fellow, capable of any deed of savage cruelty. Assured that this man was intent on destroying his life, he yet rode on, betraying no sign of fear. "Stop! stop!" shouted the Indian. Mr. Kirkland replied, as if misunderstanding him, "I have been over on the other side of the lake," meanwhile quickening his horse into greater speed. Shortly afterward, he turned his head enough to see that the murderer had raised his gun to his shoulder. In a moment more, he heard the snap of the lock. The gun missing fire, the savage again bade him halt; but he pushed on, though expecting every instant to feel the bullet in his back. The click of the missing lock again reached his ear, and now he spurred his horse into a full run, and ere long reached home unharmed. What transpired subsequently we are not informed, except that this man, convinced that the Great Spirit loved the missionary with a special love, and guarded him from impending danger, came and humbly begged his pardon, and thenceforward remained his staunch friend.

After Mr. Kirkland had spent a year and a half among the Senecas, — a period full of hardship and danger, — he returned to New England to receive ordination. Arriving at Lebanon, he was formally set apart to the work of the ministry, and was at the same time appointed Indian missionary under the charge of the Connecticut Board of the Scottish Missionary Society. It will be observed that he had pursued no prescribed curriculum of theological study; his teachers in divinity had been the



experiences of eighteen months among the sons of the forest. Yet he had not wholly neglected books. No small part of the load which he and his guides carried in their knapsacks through the wilderness consisted of choice treatises on Biblical learning. After his ordination, the Missionary Board decided against his return to the Senecas, and commissioned him, instead, to the Oneidas, who were somewhat central among the Six Nations, and seemed more willing than any other tribe to receive instruction. Mr. Kirkland, from first to last, regarded them as the noblest portion of the confederacy. Brave and fierce in war, they yet were generous, hospitable, and benevolent in social life. Plainly, too, they were not wanting in shrewd and nice discernment of character, since they styled the white man "*a knife-man*," — in allusion, doubtless, to the favorite recreation of our whitening ancestors.

In July, 1766, Mr. Kirkland started for his new field, and ere long arrived at Kanonwarohale, the principal village of the tribe, situated near what is now known as Oneida Castle. Intending to make this a permanent residence, he built for himself a log-house, doing much of the work with his own hands. He soon formed plans and commenced labors for the good of his new parish, — plans and labors which were not wholly in vain. Thus occupied, he spent three years of useful activity, not sinking under bodily privations and discomforts, nor discouraged by the indifference or opposition of the natives, but toiling onward with a cheerful faith, instructing the ignorant, restraining the vicious, and declaring to all the unknown God whom they ignorantly worshipped. In the spring of 1769, his hardships had so worn upon his health that his friends urged him to rest awhile and to visit

New England. This was just what he needed. The summer's recreation on his native hills restored him, and before the autumn set in he was ready to return to his post of duty. But is it strange that he now began to think it not good for a missionary to be alone? Several years before this, his correspondence betrays, now and then, a touch of the tender passion. To his friend, Dr. Wheelock, he writes: "I thank you, reverend sir, for the frequent mention of a *certain name* in your letters, which is very agreeable in this rough, unhewn part of the world; and I can assure you *the person* would be much more so, were I in a proper situation for the sweetest joy of life. But farewell to that for the present." His circumstances having now somewhat improved, he sought and won in marriage the hand of Jerusha Bingham, a niece of Dr. Wheelock.

Our narrative must not linger to follow the happy pair in their boat-passage up the Mohawk River, and their horseback tour through the woods to Oneida, his wife on a pillion behind her husband. Nor can we dwell upon his enlargement of his log-house to the dimensions of sixteen feet square, making it quite a spacious and stylish residence for the time and place. This, however, should be said, that Mrs. Kirkland's presence among the Indians was immediately felt, diffusing a spirit of order, industry and purity on every side, and improving the dress and manners of both men and women. Her husband, too, engaged in his work with new energy. His schools flourished, intemperance was checked, the Sabbath was better observed, and not a few persons appeared truly reformed in heart and life. At this very day, there are families among the descendants of the Oneida tribe at Green Bay, Wisconsin, who trace back the respectability

and virtue of their ancestors to the labors of the missionary at this period.

In the year 1770 Mr. Kirkland transferred his relations from the Scottish Board of Missions to the London Society, whose correspondents resided in Boston. He also now interested himself more in the material prosperity of the Oneidas. A saw-mill, a grist-mill, and a blacksmith's shop were built the same year, with a substantial school-house and church. Then oxen were purchased, and farming utensils in considerable variety. During the next year Mrs. Kirkland became the happy mother of twin sons, whom the parents named George Whitefield and John Thornton. The Indians were greatly rejoiced at this event; they adopted the boys into their tribe with a gleeful ceremony, and gave them significant and high-sounding names. The following summer and winter Mrs. Kirkland spent at Stockbridge, Mass., intending to return in the spring. But when that season came, such disturbances had arisen among the Six Nations, with the prospect also of war between the Colonies and the mother country, that Mr. Kirkland thought it prudent to purchase a house for her in Stockbridge, where she could remain with her children in safety.

Now begins a turbulent period in the life of our missionary. Sir William Johnson having died, his son, Colonel Guy Johnson, was made Superintendent in his stead. "Another king arose who knew not Joseph." In every possible way he showed hostility to him and the objects of his mission. A sturdy royalist, he tried to array the Indians against the colonists. A bigoted Churchman, he hated Mr. Kirkland's Puritanism, and reviled his clerical pretensions before the natives, affirming that he and all the other "New England ministers were not true

ministers of the gospel," and "that they held to dangerous doctrines." "You Indians," he declared with much warmth, "ought to pray only according to those forms which the king has set forth in the prayer-book, and you must learn the responses." The angry colonel failed to carry his point. The natives summoned a council, in which they resolved to send him a belt of wampum and a messenger to make a speech defending the missionary and deprecating all interference with his work. At the same time, they paid due respect to the position and dignity of the colonel. This firm yet temperate and reasonable course had the desired effect.

During the Revolutionary War, which now began, we have no full or connected account of Mr. Kirkland's life. His labors as missionary and teacher were much interrupted by the efforts of the royalists to enlist the Indians against the colonists. During this period of agitation, he was often absent from Oneida, now serving as chaplain in the Continental army, and then engaged by appointment of the government in endeavors to hold the Six Nations in a state of neutrality. In this latter capacity he took long journeys in various directions to attend councils among the different tribes. For a time his exertions promised success, but the persistent efforts of Joseph Brant, Colonel Johnson, and other British agents, were too much for him. The Oneidas and Tuscaroras remained firm; but the Mohawks, Senecas and others wavered, and then fell away. Every reader of American history is familiar with that bloody page which recounts the descent of St. Leger, at this time, from Oswego, with a large body of Indians, attacking Fort Schuyler (now Utica), and ravaging no small part of the valley of the Mohawk. At these scenes of violence, the Oneidas and

Tuscaroras became greatly excited. Like all other savages, they delighted in war. To keep the peace, as the colonists desired, was the hardest thing that could be demanded of them ; they wanted to fight on one side or the other. After two years of impatient neutrality, General Schuyler gratified them by allowing a few hundred warriors, headed by the famous Oneida chief, Skenandoa, to engage in certain special services. In the years 1777 and 1778, we find Mr. Kirkland at one time on short visits to his family ; again at Oneida, endeavoring to cheer and control his people amid the troubles of the times ; and again at various places, procuring information from friendly scouts of the movements of the enemy along our northern frontier. In 1779 he was brigade chaplain with General Sullivan, in his campaign on the Susquehanna.

On the return of peace, in 1784, he was reappointed a missionary among the Oneidas. But he found, alas ! that war had sown desolation in its track. It left the red men poor, their habits of industry broken up, their morals depraved, and their schools and churches almost forsaken. Yet he was not discouraged. He resumed his work with hopefulness and ardor. In the course of a year the affairs of his flock looked encouraging. The natives became more intelligent, and showed a disposition to inquire into, and an ability to understand, the leading truths of christianity. A Cayuga chief, who had heard favorable reports of the white priest and his Bible, came sixty miles to visit him. The origin of the christian religion, the inspiration of the Scriptures, the law of God, the history of Christ, — such high themes were the subjects of their conversation. The sagamore admitted that christianity was a pretty good sort of religion. But just

as he was leaving, Satan put it into his heart to inquire why, if the Bible was so good a book, it had been so long withheld from heathen nations ; and this he followed up with other questions of casuistry, — among the rest, that old thorny perplexity, the origin of evil, — all produced for the sake of debate and fault-finding. The missionary replied to these inquiries in an able manner, but feared that the chief went back to his tribe little benefited by his visit.

A happier case was that of a venerable Indian, who had been quite a Pharisee, and was accounted one of the wisest men of his tribe, but who, after several discussions with Mr. Kirkland, was convinced of the falsity and corruption of paganism and of the truth and purity of christianity, and then entreated his teacher to “come and cast water on him in the name of Jesus.” The conversion of this leading man was the beginning of a general reformation. For a period of seven months not an instance of intoxication was observed. In the three villages under Mr. Kirkland’s care upwards of seventy persons were believed to have become truly religious. Not seldom did he see persons in his congregation who had walked twenty and thirty miles to hear him preach.

When the troublous period of the Revolution was over, Mrs. Kirkland had hoped to return to Oneida, to share with her husband in his privations and labors. But the want of schools and of suitable society for her children detained her in Stockbridge year after year. One of her sons, John Thornton, — a name afterwards to become eminent in the Presidency of Harvard College, — was sent to Phillips Academy, Andover, and thence, in due time, to Cambridge. The twin brother, George, was sent



to Dartmouth College. In the year 1788, when the hopes and prospects of the family were very bright, the mother was taken away, — a blow from which the children, as well as the husband and father, were slow to recover. In the summer of this year, Mr. Kirkland was directed by the Missionary Board to perform a tour among the other tribes of the confederacy, in order to ascertain their real numbers, and to learn their desires in reference to missionaries and teachers. In connection with this, he was requested by the State government to attend a council of chiefs and State Commissioners held at Buffalo Creek, for the transaction of important business. It was found that the Six Nations numbered about 4350, exclusive of the Mohawks, who had left the confederacy and settled north of Lake Erie; also, that they were not friendly to the proposal to send New England missionaries among them; at least, if any were sent, they insisted on having only such as would baptize the children of all parents, however ungodly. It would seem that Mr. Kirkland's services as interpreter and mediator in the council were highly valued by both parties. At the conclusion, "the chiefs unanimously returned him their thanks for his friendly aid and advice." The commissioners also voted that, "in consideration of the services rendered . . . by the Rev. Mr. Kirkland, two thousand acres of land . . . shall be appropriated and given gratis to the said Mr. Kirkland, for the accommodation of his sons, or for such other purpose as he may think proper."<sup>1</sup> And at the close of this year, the State of New York and the Indians conjointly made him a grant of valuable lands in Oneida County amounting in all to about 4760 acres. The tract, since known as Kirkland's

<sup>1</sup> This land lay in Ontario County.

patent, was two miles square, and lay on the west side of what is now styled "the Property Line," its northeast corner being just outside the present park of Hamilton College.

This year and the next find him busy in his appropriate work, yet not without troubles. His meetings were sometimes interrupted by noisy and drunken men. More than once plans were laid to take his life. One morning, a bloody tomahawk was found stuck in his door, an intimation that he must soon leave the neighborhood, or expect the tomahawk. French traders brought in Jesuit priests to combat his teachings and assail his reputation. But he bore his trials manfully, and his influence among the people was strengthened under every attempt to weaken it.

During the summer of 1789, several head men of the tribe came to confer with him in reference to the condition and prospects of their nation. Earnestly, and sometimes tearfully, they spoke of their poor people, contrasting their lot with that of the whites. They could not help seeing that the English were increasing in numbers and power, while they were becoming weaker ; and, beholding this, they exclaimed, "The rivers and harbors which once received only a few canoes of ours are now crowded with the great ships of the white people! Lands which our forefathers sold for a few pence could not now be purchased of the whites for a hundred or a thousand dollars! Where we had only a few smokes (wigwams), they have now great cities and lofty houses!" A lamentation which poetry has caught up and repeated :

"They waste us, — aye, like April snow,  
In the warm noon, we shrink away :



And fast they follow, as we go  
Towards the setting day, —  
Till they shall fill the land, and we  
Are driven into the western sea."

As they dwelt upon this theme, their breasts would heave and their eyes flash with sorrowful indignation. "Why this difference?" they exclaimed, in tones of piteous despair. "Does not the curse of Heaven rest upon us for some old transgression, which we are powerless to remove, and which prevents our reformation and our prosperity?" A strange superstition, indeed; yet, in these lamentations over their impending fate, what a touch of nobleness! Mr. Kirkland handled the matter wisely. He unfolded the influence of ignorance and vice, and of knowledge and virtue, respectively, on individual and national character; and he showed that herein, and not in any malediction of Heaven, lay the difference between the lot of the Indians and that of the whites. He endeavored to cheer and encourage them, assuring them that by diffusing intelligence, and by cultivating habits of industry and virtue, they might hope to rise to a condition of comfort and prosperity.

Among the records of the following summer, we note intimations that he was then giving much thought to a system of thorough education for the Indians of the Five Nations. He even went so far as to draw out his "Plan" in writing, and to submit it to the consideration of several leading civilians. These gentlemen expressed their approbation of his scheme, but did not think the time quite ripe for its execution.

In the winter of 1791, the general government again sought his aid in conducting a negotiation between them and the confederacy, the design of which was to

strengthen their attachment to the government, and to secure a more general introduction among them of the arts of civilization. Washington felt a deep interest in this movement, and General Knox wrote to Mr. Kirkland more than once, expressing the high sense which the government entertained of his services, and urging him, if consistent with his other duties, to undertake this new labor. A hostile feeling had lately sprung up against the whites, and plans were maturing in secret to combine the whole confederacy and the Western tribes against the American government. Thanks to the missionary's great personal influence and untiring exertions, this conspiracy was nipped in the bud. The Five Nations were induced to remain firm in their adhesion to the government, and eventually adopted some of the measures proposed for their improvement.

Is it surprising that Mr. Kirkland now desired to gather the separated members of his family under one roof and under his own eye? With this in view, he cleared several acres of his landed property near Oneida, and built a house upon it. The removal of his effects having been accomplished under the charge of his son John Thornton, he plied his missionary work with all his accustomed zeal. During this year some friendly hand presented his educational scheme to Congress, and it met with such favor that a yearly grant of \$1500 was voted, to aid in teaching the natives agriculture and some of the useful arts.

In August, 1792, he attended the Commencement at Dartmouth College, accompanied by an Oneida chief, named Onondeg0, whose remarkable presence attracted much attention. The trustees and faculty of the college paid marked respect to Mr. Kirkland during this

visit. On Commencement day, President Wheelock addressed Onondago from the rostrum. A part of his response addressed to the graduating class ran as follows:—

“My young brothers, I salute you. My very heart has been gladdened by your pleasant voices. Although I understand but little of your language, I see marks of wisdom, and an enlarged mind, in many things you have said in your talks this day. This is the place for enlightening the mind. . . .

“My young brothers, attend. In the world there are many things which cause the unwary to step out of the right path. Hear what I say. Be watchful. Do not forget what you have learned. Never go out of the straight path. It has been marked out by the instructions of your chief. . . . Let every step in your future life . . . show that you love peace and the true religion; and the Great Spirit will bless you. The light begins to break forth a little among us in yonder wilderness.”

From Hanover they went to Boston and Cambridge. At the college, the chief became quite a “lion” to the undergraduates; his grave and crisp remarks on what he saw and heard pleased them not a little. The library, the chemical and philosophical apparatus, and the astronomical instruments, filled him with wonder. As to the orrery, which he called “the sun-moon-and-star machine,” he feared he should not be able to describe it to his nation, or that they would ridicule it as “some magic-work.” On leaving the town he “expressed great delight and surprise that the wise men at Cambridge, with their knowledge of everything about the works of God, in creation and providence, could nevertheless turn their attention to the interests and happiness of poor Indians.”

Shortly after this tour in New England, Mr. Kirkland transferred his residence from Oneida to his lands near

the village of Clinton. Here his children, five in number, grew to maturity. Here, too, he was married to Miss Mary Donnally, a respectable lady who had long resided in his family, and had charge of his children and household in Stockbridge. It was his wont to ride on horseback to his various preaching-places in the vicinity. On one of these tours through the woods, a small branch of a tree, which he was endeavoring to push aside, struck him in the eye. The blow was not so severe or painful as to prevent his going forward and fulfilling his engagements; but the injury proved to be serious and permanent. For several months he was unable to read or write, and his nervous system was much deranged. By the advice of his physician, he went to New York and Philadelphia to consult certain eminent oculists. He was the more readily inclined to undertake this journey because, in addition to the benefit to his health which he hoped to gain, it would give him an opportunity to confer with several leading men as to a further prosecution of his educational scheme. This scheme contemplated the providing, first, of schools for young native children, in which they should be taught the rudiments of an English education. Three such schools had already been established. A second part of his plan involved the founding of a high school, or academy, to be centrally situated, and contiguous to some settlement of whites, to which "English youth were to be admitted, bearing the charges of their own education," and a certain number of older Indian boys, selected from the different tribes of the confederacy. These latter were "to be instructed," we now use Mr. Kirkland's words, "in the principles of human nature, in the history of civil society, so as to be able to discern the difference between a state of nature

and a state of civilization, and know what it is that makes one nation differ from another in wealth, power, and happiness ; and in the principles of natural religion, the moral precepts, and the more plain and express doctrines of christianity." For the convenience of both parties, he proposed to place this institution near what was then the boundary-line between the white settlements and the Indian territory. The scheme was well approved everywhere, but perhaps it found its warmest advocates among those intelligent families which had recently emigrated from New England and settled in the adjoining towns ; for though they somewhat doubted its success so far as the Indians were concerned, they felt sure that it would be beneficial to the white population.

On the journey of which we have spoken, he gave his first thoughts to the Academy. He solicited and obtained subscriptions to its funds. He visited the Governor of the State, and the Regents of the University, and, with their coöperation, took the first steps toward procuring a charter, which was obtained the following year, 1793. Alexander Hamilton afforded him invaluable aid, as did also Colonel Pickering. At Philadelphia he called upon General Washington, who expressed a warm interest in the welfare of the institution. Mr. Hamilton was one of the trustees mentioned in the petition for its incorporation, and after him it was named the "Hamilton Oneida Academy." Mr. Kirkland's exertions did not end here. In April, 1793, he conveyed to the institution a valuable grant of land. This donation was made in connection with a subscription for erecting the academy building. On the table before us lies this original subscription-paper, now yellow and torn, on which he entered his first donation. It reads in this simple way: "Sam<sup>l</sup>

Kirkland, £10.0.0. and 15 days' work. Also, 300 acres of land, for the use and benefit of the Academy, to be leased, and the product applied towards the support of an able instructor."

This gift, with others from the friends of learning and religion throughout the State, placed the Academy on a substantial footing. A commodious building was erected on the western hillside overlooking the infant settlement of Clinton, on the spot designated by Mr. Kirkland; an able preceptor and an assistant were procured, and the doors opened for pupils. Hamilton Oneida Academy soon became widely known, and scholars flocked to it from every quarter.

In his Historical Discourse, President Fisher, having remarked upon *the time* at which the corner-stone of the Academy was laid, thus pictures also *the occasion* :—

"The occasion is one of special interest. The chief statesmen of the nation, including the Father of his Country, have heard of and anticipated it with that peculiar pleasure which belongs to far-seeing and patriotic minds, intent upon the production of those forces which were to mould the grand future of this young nation. It has gathered together the leading minds from a large section of the State. The men who moulded these communities into their present form, with not a few of the earnest, stalwart workers whose hands were to subdue the forests, are there. Steuben, the brave old warrior, who came, in our hour of trial, to discipline our rude soldiery and organize them into the effective battalions that beat back the invading hosts of England, has come to perform one of the last and most notable and pregnant acts of his useful life, for the country of his adoption,—to lay the corner-stone of an Institution which is to bear down into the future the name of his old compatriot in arms, one of the foremost statesmen of this or any other age. A troop of horsemen, commanded by a son of Kirkland, among whom were some who had mingled in the fight of Oriskany, and seen Cornwallis surrender his sword at Yorktown, occupy the outer circle as his escort, and symbolize the patriotism that is to be nourished here; a patriot-



ism that in the hour of our country's need will not shrink, sword in hand, from defending the nation's rights, be the assailants ambitious foreign despots, or equally ambitious but more malignant traitors in our own land. Reclining partly on the grass and standing around is a company of the faithful Oneidas, among whom towers the venerable form of their Christian chief, the brave Skenandoa: Skenandoa, the friend of Kirkland, whose counsels in peace and war have kept them firm on one side through all the horrors of the Revolution; his head is now whitened by the snows of ninety winters; he looks in silence upon the scene, knowing that, whatever may betide his people, his own ashes will mingle with those of his Christian father, and his body ascend with his in the resurrection of the just.

"But there is still another — the central figure of this company — around whom clusters the chief interest; one whose noble heart prompted, whose intellect conceived, whose energy carried into execution, the plan of founding this Institution. The name of Samuel Kirkland, although as yet, like that of Calvin, no marble shaft designates the spot where his dust reposes, will live while yonder walls endure, and literature, science, and religion shall cherish the memory of those whose lives have been associated with their advancement in this land." — *Memorial*, p. 60.

We cannot now pause to trace the history of this institution further than to record, that in the year 1812 it was raised to the rank of a college, and that from that time to the present it has enjoyed a fair measure of prosperity.

The establishment of this seminary of learning, which had occupied so many of Mr. Kirkland's thoughts for the fifteen years previous, was the last important act of his life. He continued his missionary labors, but they were performed amid bodily infirmities and many increasing sorrows. He never recovered entirely from the injury of his eye. In the year 1795, he was thrown from his horse, and received a blow which aggravated his other disorders. In short, he had overtasked his energies by thirty years of toil and exposure, and it was



not strange that his health now broke down. And that he should slacken somewhat his labors among the Indians is not surprising, nor yet that he should neglect the details of some of the other interests committed to his keeping. Accordingly, we find that, in the year 1797, the Board of Commissioners withdrew from him their appointment and support. They did not present full and satisfactory reasons for this summary procedure ; but they doubtless felt that as he had become broken in health and spirits, and was somewhat engrossed in the care of his lands, a younger man could serve the society better. It is gratifying to know that his *integrity* was not impeached. Shortly after this, he became involved in great pecuniary embarrassments through the failure of one of his sons ; and close upon this calamity came the death of two of his children, Samuel and George. But the brave old man bore up under his heavy and complicated trials, evincing a patience and submission truly remarkable.

In the year 1798 he received a visit from President Dwight of Yale College, and Jeremiah Day, then tutor in the same institution. These gentlemen had started from New Haven for a vacation tour on horseback to Niagara Falls ; but on reaching Utica, they heard such accounts of the difficulties and perils of the journey beyond that they were constrained to abandon it. They, however, rode out to Clinton, to visit the missionary Kirkland and his infant seminary, and then returned to New England. During the remainder of his life, Mr. Kirkland continued to cherish a deep interest in the improvement of the town where he resided, in the prosperity of the Academy, and in the welfare of the Indians. He bestowed several other gifts upon the institution, and in his death did not

forget it. With or without official appointment and salary, he regarded himself as missionary and friend to the natives, and he continued to serve them while he lived. His death occurred in February, 1808, after a short but severe illness. His remains were carried to the village church in Clinton, where a sermon was preached by the Rev. Dr. Norton. A large assemblage of Indians, from far and near, convened on the occasion, and poured out bitter lamentations over his grave. The funeral address was interpreted to them by Judge James Dean, then resident Agent of Indian Affairs.<sup>1</sup>

Mr. Kirkland seems to have been well adapted physically for the life of labor which he chose. In stature he was a little above the medium height, well proportioned, robust, and in his mature manhood inclining to stoutness. In manners he was simple, dignified, and courteous, not without a dash of brusqueness at times, yet thoroughly polite, — a true gentleman of the old school. His urbanity came partly from native endowment and partly from his frequent intercourse with eminent and cultivated men. On all public occasions he wore the clerical gown and bands, and, thus robed, presented an imposing aspect. His portrait, prefixed to this chapter, represents him as he appeared when about forty years of age, — erect, vigorous, of commanding presence, with a penetrating eye, and an animated, buoyant expression, as if ready for adventure or the endurance of hardship. Had he possessed a feeble constitution, he could never

<sup>1</sup> Mention has already been made of his two sons, George Whitefield and Samuel Thornton. Of his daughters, the eldest, Jerusha, was married to John H. Lothrop, of Utica, N. Y., and died about twelve years ago. The next, Sarah, became the wife of Francis Amory, of Boston. Eliza, the youngest, was married to the late Edward Robinson, then Professor in Hamilton College, and since a Biblical scholar of world-wide reputation.

have made those long and toilsome journeys, often on foot, through mud and snow, and sometimes in open boats; nor could he have submitted to the hard fare of the savages, and been brought, not seldom, to the verge of starvation. Some of his survivors, who saw him in their youth, tell us that, when he was about sixty years of age, he looked like a hard-worn old man,—one who had gone through the wars, and come out bronzed by exposure and well marked with bruises and scars. Only a man of great physical vigor could have endured so much and held out so long.

It will not be claimed for him that he was endowed with extraordinary mental powers. We find no brilliancy of imagination, no exuberance of wit, no philosophical profoundness. But we meet with what is of more value,—good, plain strength of intellect, ability to grasp large and small matters, solid judgment, rare executive talent, and an unconquerable will. He was a careful observer of men and of events. Early thrown upon his own resources, and disciplined by adversity, he became independent and self-sustained. His mind took on something of the freedom and rough grandeur of the scenes amid which his life was passed. It was no slight advantage for him to live in the stirring times of our Revolution, to witness its first outbreak, to watch and help on its progress, and to greet its successful termination. In such scenes the mind often acquires a vigor and clearness which do not come from simply poring over books.

He was by no means wanting in tender sensibility and generous enthusiasm, and in humor and wit, though this latter trait was only a delicate vein running through his nature, and not perceptible to every eye. It took the form rather of airy sprightliness and genial pleasantry.

He possessed a large fund of *memorabilia*; and the recital of these in his downright, hearty manner gave variety and raciness to his conversation.

We do not hear that the Indians ever said of him, as the natives once did of a bookish Puritan, that "he could whistle Greek;" yet he was learned enough to be an oracle to them, and his learning was practical, and ever at their service. To use an ancient figure, he was a tree of knowledge which carried its heavily-laden boughs so low that even children might pluck the golden fruit. He did not, like Jonathan Edwards, while missionary to the Stockbridge Indians, spend his leisure in composing theological treatises, but he gave all his time and thoughts to the well-being of his humble charge. He was made for a pioneer and for a worker in the common ways of life, and he used his talents wisely and effectively.

His moral and religious character gave tone and direction to his whole career. While yet a youth, at Dr. Wheelock's school, his true spiritual life began, and he evinced the earnestness of his zeal by resolving at once to spend his days in missionary service among the Indians. He consorts with the dusky Seneca boys, that he may learn their manners and their strange tongue. From college halls his eyes look abroad with longing upon the western wilderness, and he cannot wait for his bachelor's diploma before he starts upon his first adventurous journey among the Iroquois. Nor does he sink under rough toil, or quail before persecution and threatened death. He does not, like David Brainerd, spend his time and exhaust his strength in torturing self-scrutiny and self-upbraiding and melancholy forebodings. No: he wisely holds that the best proof of love to God is to be found in hearty, joyous service for him. He suffers himself to

be adopted into the family of an Indian, sleeps and eats in their smoky, squalid wigwams, becomes all things to them, if by any means he may save some. He imbues their children with the rudiments of education and religion, and to their sages he opens the higher wisdom of the Bible. He teaches agriculture and mechanics. He mediates between men at variance. He goes on long journeys to negotiate their affairs with the whites, and to keep them at peace with those who would embroil them in war.

And does he not serve his country, too? Indeed, as we review the history of his life during the Revolutionary War,—holding in friendly relations two savage tribes, and keeping close watch upon the movements of others,—now acting as chaplain in the army, and at the conclusion of the war managing several difficult embassies between the natives and the whites for their mutual benefit,—he seems to us deserving of no less honor from his countrymen than many a military hero crowned with blood-bought laurels.

His plan for the education of the Indians is creditable alike to his head and his heart. He doubtless foresaw that missionary labors among them would be of little permanent value without education. The half-regenerated savage would relapse into barbarism as soon as the living preacher should be withdrawn. Desirous that his work should outlast his own life, he resolved to lay a solid basis in education. He wanted, moreover, to promote the social culture of the natives by bringing their children into daily association with those of white men. In this way he hoped to overcome the prejudices existing between the two races, and to bind them together in bonds of perpetual brotherhood. The conception of this plan must have been the fruit of those frequent and

touching interviews with Indian chiefs concerning the prospects of their race. These men saw that their decline was inevitable, unless something were done to prevent it; and they came with sad hearts to their friend and teacher, imploring his help to save them from utter extinction. It seems as if his scheme were formed in fulfillment of some secret, holy vow to make one grand and mighty effort to stay their fall, and, if possible, to restore them to prosperity. Was it not a worthy endeavor? Had he done nothing more than this, he would be entitled to a high place among christian philanthropists.

It matters little that his plan did not accomplish all that he had hoped. No natives ever became members of his Academy. The careless freedom of life in the woods and the excitements of the hunting-ground were more attractive than the confinement and dull routine of the school-room. Yet of the large number trained in his primary schools, a goodly proportion became intelligent and virtuous men. To this day, their descendants, living in a Western State, revere and bless no name so much as that of Kirkland. But his scheme, so far as it related to the whites, was abundantly successful. The Academy flourished, and, as he had contemplated from the first, was soon raised to the rank of a College. He saw our day afar off, and was glad. The old landmark known as "the boundary line of property" between the whites and Indians has been almost swept away with the removal of the natives; but the College founded by his wisdom and benevolence still stands, diffusing its light far beyond the territory occupied by the Six Nations. It has trained its thousand youths for professional and commercial life, and will doubtless continue to send forth streams of healthful influence in all time to come.



## CHAPTER IV.

### RELIGIOUS DENOMINATIONS.

HAVING turned aside from the direct course of our narrative to gather up the somewhat miscellaneous facts and incidents of the two last chapters, I now proceed to consider other important events in their chronological order. And this brings me to sketch the history of the several churches in Kirkland.

“ Go walke about all Syon hill, yea, round about her go;  
And tell the towres that thereupon are builded on a roe;  
And mark ye well her bulwarks all, behold her towres there;  
That ye may tell thereof to them that after shall be here.  
For this God is our God, forever more is He;  
Yea, and unto the death also, our guider shall He be.”

STERNHOLD AND HOPKINS.

#### I. THE CONGREGATIONAL CHURCH.

As I have already mentioned, this town was first settled in the spring of the year 1787. The original inhabitants, though not all of them in the communion of any church, felt that their society would be wholly incomplete without its institutions of religion and morality. Accordingly we find that on Sunday, the 8th of April, soon after their arrival, they assembled for public worship. The place of meeting was an unfinished building of Captain Foot, which stood on the corner of the present Park and Williams Street. The services consisted of prayer, singing, and the reading of a printed sermon.



Religious meetings of this kind continued to be held until a church was regularly organized and a minister installed over it.

At the time of which we now speak, there were but few opportunities for the inhabitants to enjoy the stated, public ministrations of religion. The neighboring towns, some of which had just commenced their settlements, were all without ministers. The Congregational church of New Hartford was organized August 27, 1791, and its first pastor installed in February, 1792. The united congregations of Whitesborough and Fort Schuyler, received their first ordained minister August 21, 1794. The Rev. Mr. Kirkland, Indian missionary at Oneida, held occasional services here at a very early period. Rev. Mr. Sergeant and Rev. Mr. Occum also came here, now and then, for the same purpose. At wide intervals, also, ministers travelling from the East, stopped at this settlement and preached to attentive hearers. These meetings were held sometimes in the log-houses of the inhabitants, and often in their more spacious barns.

In November, 1788, Rev. Samuel Eells, of Branford, Conn., an appointed missionary to several feeble churches in this State, visited Clinton, at which time he held religious services and performed a number of baptisms. During his sojourn, he prepared a Covenant, or declaration of belief, by accepting which, any baptized person of good morals and a speculative believer in Christianity, could be admitted to religious fellowship, though not to the communion, and could receive for his household the rite of baptism. This was, for substance, the "Half-Way Covenant" then in vogue in some parts of New England. It contained a brief and general recognition of certain religious truths and duties, and was

adopted in the present case simply as a bond of union between religiously-disposed persons, until a church with its Creed and Covenant should be regularly constituted. This compact was signed by seventeen persons, some of whom had held the Half-Way Covenant relation to churches in New England.

Several of the more intelligent and thoroughly religious members of the Society refused to sign this declaration ; and of those who did, quite a number soon became dissatisfied with it. They desired a regularly organized church, around which their christian regards could gather and fasten, and Articles of Faith strictly Calvinistic, and definite and full in their statement. They accordingly consulted with the Rev. Dan Bradley, who had lately commenced preaching at New Hartford, and by his advice they opened a correspondence with Rev. Dr. Edwards, then pastor of the North Church in New Haven, Conn. By their urgent request, this gentleman visited Clinton in August, 1791, and organized a church with the Congregational form of government, and consisting of thirty members. In place of the compact, adopted by several persons three years before, he recommended the Articles of Faith and the Covenant of his own church in New Haven. The members of this church were so well pleased with these symbols that they adopted them as an appropriate expression of their own belief and of their desires and purposes in the christian life. These have continued, with very slight alterations, to be the Creed and Covenant of this church until the present time.

A few weeks afterward, a religious Society, called "The Society of Clinton," was formed, consisting of eighty-three of the most prominent and respectable per-

sons in the settlement. In looking about for a pastor, they turned to their former adviser, Dr. Edwards, and on his recommendation, Rev. Asahel Strong Norton, of Chatham, Conn., was invited to visit Clinton, with a view to his settlement there in the ministry. It was not necessary for the people to listen a long time to Mr. Norton before becoming satisfied as to his ability and fitness to be their spiritual teacher and guide. He was ordained to the ministry and installed pastor of this church on the 18th of September, 1793. The salary upon which he was settled was fixed at "one hundred pounds lawful money," or \$333. $\frac{1}{3}$ .; and this continued to be his stipend for twenty years, when it was increased to \$600.00, which it remained for the rest of his pastorate.<sup>1</sup>

The ecclesiastical Council by which he was ordained and installed consisted of the following persons, namely, the two missionaries Kirkland and Sergeant, Rev. Samuel Eells, of Branford, Conn., Rev. Dan Bradley, of Whites-town, and Rev. Joel Bradley, of Westmoreland. There were also lay-delegates from the churches in Paris, Whitestown, and Westmoreland. The first day was spent in the examination of the candidate. The second day, at eleven o'clock, was devoted to the ordination. That was "an high day" for this infant church and society. No Meeting-House having yet been erected, and no other building in the village being large enough to accommodate the expected congregation, provision was made for holding the exercises in the open air, upon the

<sup>1</sup> It would seem that the good people of Kirkland thought it not meet to bestow an overplus of this world's goods upon their minister. Yet they were as generous as their fathers had been before them. The venerable John Cotton used to complain that "nothing was cheap in New England but milk and ministers." And Increase Mather, in lamenting the smallness of clergymen's salaries in his day — about \$200 — thought "this might of itself account for the small harvests enjoyed by our farmers"

Public Green. The spot selected was near the site of the present Fountain in the village Park. A temporary pulpit was constructed, over which a canopy of green boughs was thrown, and a few seats were prepared for the comfort of ladies and infirm persons. Of the inhabitants of the village none were willingly absent. Many persons came from the adjoining towns, and here and there in the out-skirts of the assembly might have been seen the searching eye and strange costume of the neighboring Indians. Looking beyond this scene, one could discern openings made by the farmer's axe in the shadows of the forest, and could see patches of green fields smiling under the September sun. Here and there, the ascending smoke marked the site of the settler's abode; but beyond, throughout the valley, and on the surrounding hills, were spread the primitive woods. It was amid such a scene that the ordination of the youthful clergyman took place. The religious services were conducted by the clerical members of the Council: the sermon and charge to the pastor being delivered by Rev. Mr. Eells; the ordaining prayer and the address to the congregation being made by Rev. Mr. Kirkland; and the Right Hand of Fellowship by Rev. Mr. Sergeant. The music, — surely there was something prophetic in one of the hymns which they sang: —

“ Jesus shall reign where 'er the sun  
Does his successive journeys run.”

From this time onward for two years, nothing of special importance transpired in the affairs of this church and society. A log building of moderate size having been erected on the village Common, in 1792, furnished a place for holding religious worship. Mr. Norton also





OLD WHITE MEETING-HOUSE.

preached in various parts of the town, as opportunity presented or circumstances required: to use his own words, "I often preached in school-houses and barns and in the open woods."

In the year 1796, the church now numbering about sixty members, and the pecuniary ability of the people having increased, they determined to erect a House of Worship. The log building on the Green was accordingly torn down, to furnish a site for the new edifice; and the school-house, a small frame building standing on the ground now covered by the district school house in the village, was used for holding religious meetings until the new church was completed.<sup>1</sup>

This Meeting-House was built of wood, in the style of architecture then common in the rural parts of New England. It stood upon a knoll some ten or twelve feet higher than the present level of the village Park, facing the south, the front middle door being nearly two rods north of the south entrance to the Park. It was about sixty-five feet long, and forty-eight broad, with a square tower projecting half its depth in front, which was surmounted by an open belfry and a turret. It was clap-boarded, and painted white. The plan of the house was drawn by a Mr. Harrison, of Paris Hill, and it was erected partly under his supervision. During the first summer and fall the building was enclosed, the floor laid, and some temporary seats made. Here the work rested for a time, and the house was used for public worship in its unfinished state, until the summer of 1801. On its completion this year, the pews were sold at public

<sup>1</sup> That school-house was removed a few years afterwards, to make way for a brick one, and now stands on the north side of Kellogg Street, and is occupied by James Hughes as a Celtic boarding-house.



auction, one pew near the pulpit being reserved for aged and deaf persons, and another for the family of the pastor.

The first bell was hung in the belfry, August, 1804. It was cast in this village by Captain Timothy Barnes, its weight being eight hundred pounds; but owing to some defect in the casting it was soon broken. It was then taken down and carried to Troy, and re-cast, with some addition to its weight. The bell then and thus made has been in use until the present time. It is the one now in the belfry of the Stone church.<sup>1</sup>

The Meeting-House was never dedicated by formal religious ceremonies. It began to be used for divine service before it was finished, and was used in this way so long that when completed it was not thought needful or advisable to set it apart by any special observances. Many devout persons maintained that the presence of God had already consecrated it.

There are some now living to whom it will be unnecessary for me to describe this old Meeting-House. They will remember its three uncarpeted aisles; its square, high-back pews, painted blue without and unpainted within; the large, monumental-shaped stove standing in an open space near the middle door; the lofty pulpit, with its modest show of carved work and tracery, its hangings of faded crimson, and the large windows in the rear shaded by Venetian blinds; the pillars supporting the gallery and the arched ceiling; the high "Blue Pew"

<sup>1</sup> A church building had been erected by the Congregational Society, of New Hartford, in 1793. The steeple was not built, however, nor was it otherwise finished until the year 1796. It must have been staunchly constructed, for it still stands, and with its frequent repairs, presents a very respectable appearance. As the oldest church edifice in this county, it is worthy of distinguished consideration.

over the orchestra in the gallery; and the Negro Pew on the east side of it. Nor will they fail to see the reverend pastor walking up the middle aisle, bowing gravely and graciously, right and left, to his people in their seats. And then — to pass outside — who that ever saw the stately old building, can forget its pale-green doors, with their large handles and latches of wrought iron; the lightning-rod dangling upon the western side of the tower; the pagoda-like turret above the bell-deck, and the bell itself, swinging in its open chamber, and telling daily to the surrounding inhabitants the hours of nine in the morning, twelve at noon, and nine at night; and the gilded letters at the top of the turret marking the four cardinal points; and the ball and weathercock and star surmounting the whole?

In the year 1833, this venerable structure having become somewhat decayed, and in its style of architecture out of keeping with the improvements of the age, and occupying a site which was considered unsuitable, it was resolved to remove it and to erect a new church. The present stone edifice was built in the years 1835 and 1836, at a cost of about \$8000, and on its completion, the old meeting-house was torn down. A portion of the framework of the old church was used in building the present district school-house on the east side of the village Park.<sup>1</sup>

<sup>1</sup> The masonry of the Stone Church was done by Mr. Charles Wilcox, and the carpentry by Richard Hardell. The lightning-rod, gilt ball, weathercock, and star, were with the bell, transferred from the old church to the new.

In the year 1869, by the aid of Mr. Gaius Butler, the venerable surveyor, I ascertained the site of the northwest corner of the old church, and the centre of its front middle door, and drove down red cedar stakes at each point. The top of each stake can now be seen, just even with the surface of the ground. Mr. Butler's note-book says: "The bearing of the northwest corner of the old

The pastorate of Rev. Dr. Norton extended through a period of forty years. These were, for the most part, years of general prosperity in the church and the community. During the later portion of his ministry, however, the introduction of what were styled "new measures," in connection with the preaching of Rev. Mr. Finney and others, gave great anxiety to the cautious pastor, and finally hastened his resignation. Yet this did not essentially mar the purity and peace of the church, nor check its growth. Dr. Norton gave up his ministerial charge in the year 1833.

The stated pastors of this congregation from that time until the present, have been as follows: Rev. Moses Chase, from July, 1835, to January, 1839; Rev. Wayne Gridley, from February, 1840, to February, 1845; Rev. Robert G. Vermilye, D. D., from June, 1846, to October, 1857; Rev. E. Y. Swift, from January, 1858, to May, 1862; Rev. Albert Erdman, from March, 1864, to February, 1869; he being succeeded by Rev. Thomas B. Hudson, D. D., in October, 1869.

This church was originally constituted with the Congregational form of government; but after adhering to this polity for upwards of seventy years, it was found expedient to change it for the Presbyterian. And for the following reasons: First and fundamentally, it was assumed that the Presbyterian form of government was at least no less closely conformed to the principles set forth in the New Testament, than the Congregational. It was found also that the Congregational churches of this region were becoming feebler; that the Oneida Association, with which this church was connected, had no

meeting-house from the northeast corner of the Mills' Block, is S. 36° E.; distance, 3 chains and 8 links."

other settled pastor within its bounds, and that its meetings were often held at quite a distance from Clinton: while, on the other hand, this church was surrounded by numerous and thriving Presbyterian churches, and was within easy reach of the stated meetings of Utica Presbytery. The relations of the college in Clinton to the Presbyterian Church, had also some influence in determining this change. This transfer of ecclesiastical relation was consummated in the year 1864. The Creed and Covenant of the church remained substantially the same as they were from the beginning.

The following persons have been elected to the office of Ruling Elder:—

HENRY P. BRISTOL	.	.	.	Elected 1864.
JAMES S. COOK	.	.	.	Elected 1864.
GEORGE K. EELLS	.	.	.	Elected 1864.
FREDERICK M. BARROWS	.	.	.	Elected 1864.
HORACE M. PAINE	.	.	.	Elected 1864.
LATHROP BROCKWAY	.	.	.	Elected 1864.
JOHN C. GALLUP	.	.	.	Elected 1864.
ROSELLE L. NICHOLS	.	.	.	Elected 1864.
JOSIAH L. COOK	.	.	.	Elected 1864.
EDWARD NORTH	.	.	.	Elected 1865.
A. DELOS GRIDLEY	.	.	.	Elected 1865.
JOSEPH S. AVERY	.	.	.	Elected 1866.
HAMILTON BROWNELL	.	.	.	Elected 1869.

In the year 1850, the parsonage on College Street was built, and the church edifice internally remodeled. In 1869, the church was painted and frescoed, and its windows embellished with stained glass. At the same time, also, the chapel was built in the rear of the church.

## THE REV. ASAHEL S. NORTON, D. D.

In concluding this history of the oldest religious organization in the town of Kirkland, I think it not inappropriate to give a brief sketch of the life and character of its first pastor, the Rev. Dr. Norton, who held a conspicuous position here for nearly half a century, and who was held in the highest respect and veneration by all who knew him.

Mr. Norton was born in Farmington, Conn., September 20, 1765. His ancestry was highly respectable, and his father served as a colonel in the war of the Revolution. His studies preparatory to entering college were pursued under the care of the Rev. Dr. Perkins, of West Hartford. He was graduated from Yale College in the year 1790, bearing off the highest honors of his class.

During his Senior year he experienced a change of religious character, and resolved to devote himself to the work of the christian ministry. His theological studies were pursued under the direction partly of Rev. Mr. Strong, of Haddam, and partly of Rev. Mr. Smalley, of Berlin. In the year 1792, he was licensed to preach the gospel by the Congregational Association of Hartford County. As we have already seen, he was invited to begin his public ministry in Clinton, March 25, 1793. A quiet and unassuming man, he yet addressed himself to his chosen work with great earnestness and vigor. Nor were his labors in vain. His congregation steadily increased until it became one of the most efficient and flourishing societies in central New York. He preached upwards of three thousand sermons during his ministry, more than half of which were written out in full. In

November, 1833, he was dismissed from his charge at his own request. He retired with the most dignified and christian spirit, and contrary to the wishes of a considerable portion of his congregation.

Released from professional duties, he afterwards devoted himself almost wholly to the care of his farm on which he had resided for many years. He continued to cherish a warm attachment for the people of his late charge, uniting with the pastors who succeeded him in the administration of the Lord's Supper, baptizing the children of parents whom he had baptized in their infancy, and attending funerals, until he at length followed to the grave the last of those who composed the church at the time of his ordination.

Dr. Norton was one of the founders of Hamilton College, and was appointed to deliver the Latin Address at the inauguration of President Baekus. He was a trustee of the college from its establishment in 1812, to the year 1833, and he was deeply interested in its welfare as long as he lived.

During the years 1852-53, he was subject to the attacks of a disease which slowly reduced his strength and finally terminated his life. The manner of his dying was such as could have been desired for him. He passed away without any apparent bodily distress, calmly trusting in the Saviour, and cheered by those consolations which for so long a time he had ministered to others. He died May 10, 1853, aged eighty-seven years. His funeral discourse was preached by the Rev. Robert G. Vermilye, D. D., one of his successors in the pastoral office at Clinton.

If now, in addition to this general outline, I may attempt a more minute and full portrait of this venerable man, the lines will be drawn somewhat as follows :—



In person, Dr. Norton was of medium stature and well proportioned. His complexion was dark, his eyes and hair black, his voice rich and melodious. Quick in his movements, he was yet dignified and graceful; self-respectful, yet courteous, and possessing in all respects the manners of a true gentleman. To some he may have seemed a little reserved in his demeanor, — for he seldom unbent himself in general society, — but this was only in appearance, and did not proceed from coldness of feeling, but rather from a shrinking modesty, and a high sense of the dignity and sacredness of his office as a Christian minister.

In the early years of his professional life, his health was quite delicate, — so much so that his friends thought him verging to a decline, — but by much exercise out of doors, in walking and in farm-work and riding on horse-back, he became more vigorous, and enjoyed firm health unto a good old age. As he was somewhat noted for his pedestrianism, I once asked him how he came to adopt the practice. “Shortly after I began preaching,” he replied, “I was reading a volume of travels in Italy, in which the writer said that while sojourning in Rome, he noticed several Catholic priests walking out daily into the suburbs of the city to a certain mile-stone, and then returning. They told him that this had been their practice for many years, and that they were largely indebted to it for their robust health. It occurred to me at once,” said Dr. Norton, “that the regimen which had proved so beneficial to a Catholic, might be equally good for a Protestant. I have tried it and found it of most excellent service.” He is known to have walked from Clinton to Paris Hill, a distance of five miles from his house, to fulfill an appointment to preach. He uniformly



walked to the church, a mile and more, to attend his Sabbath evening lecture. He did this from choice, walking while his horse stood idle in his stable. I met him one summer morning at his physician's door, after he had become quite aged, and remarking that he looked somewhat feeble, he replied that he had not been well for a few days past, and thought he would come over and get a little medicine. His cane and dusty shoes showed that he had walked a mile to see his doctor.

In accordance with the usage of that day, Dr. Norton purchased a farm, in the early part of his ministry, on which he labored as opportunity permitted, and the produce of which helped to make up the deficiencies of his salary. He was much interested in the introduction of new and improved varieties of grains and of fruits. Whenever he visited New England, he came back with new seeds and scions, and then went about among his people teaching them the art of engrafting. It is believed that he first gave that impulse to pomology in this region, which has made Oneida County so preëminent in this State for its fruit-culture.

Turning now to the intellectual endowments of Dr. Norton, it may be said that though they were not of a superior order, they were yet quite respectable, and were happily developed by liberal studies. His mind was not distinctively philosophical and profound, yet he could analyze and present the argument of any chosen subject with much perspicuity and force. He was clear in his perceptions and calm and accurate in his reasonings. He did not possess large gifts of imagination and fancy, yet, when the occasion required, he could adorn his speech with the graces of a finished rhetoric. The beauty of his mind lay in the symmetry and harmony

of its parts, and in its uniform and well-ordered manner of working.

Of his moral and religious character, it is not too much to say that he lived above reproach, and happily exemplified the graces of a sincere piety. He was a man of singular modesty and humility. So marked were his simplicity and purity that even his enemies acknowledged in him an Israelite without guile. He was particularly careful in the use of his tongue. He seldom spoke in disparagement of others. His christian character exhibited itself chiefly in the form of high religious principle. Christ was the sole foundation of his hope, and he felt sure that it was a firm foundation.

His character as a preacher may be inferred from what has already been said of him in other respects. His voice was not powerful, nor was his action bold and striking. There was nothing in his elocution to attract attention to itself. His manner was simple, easy, dignified, impressive. His style as a writer corresponded with his manner as a speaker. It was marked by purity and correctness. If it was formed upon any model, it was the Addisonian. Often, it was enlivened by figures of speech; it was sometimes enriched by classical allusions; sometimes it rose to lofty eloquence; but its leading characteristic was elegant simplicity. He was a sober man, and he aimed to present sober views of all subjects. If he did not startle his hearers, he seldom failed to interest and instruct them.<sup>1</sup> His theology was

<sup>1</sup> He was very studious of the proprieties of time and place, almost fastidiously so. It could never have happened for him to recite his text, as a very spare clergyman once did his, without first giving the chapter and verse, but exclaiming, "My leanness, my leanness, woe is unto me!" Nor as a broad-girthed minister once did his, by announcing, without preface: "If any other

Calvinism as expounded by Edwards and Bellamy. He was a doctrinal preacher, yet truly practical. He had no hobbies — his whole nature forbade it — but he aimed to hold and to present a just and rounded view of all Scriptural truth. As a pastor, he was systematic and faithful in visiting his people from house to house.

From this view of his life and character, it is not surprising that his ministry was a successful one. There was a steady accession to his church from the beginning to the close of his pastorate.

Dr. Norton's only publication was an Historical Sermon, and this he suffered to be printed with great reluctance. His low opinion of his own productions and his exceeding sensitiveness to criticism led him to decline many requests for the publication of discourses and addresses. After preaching the historical sermon above alluded to, on a Thanksgiving Day, a leading member of his church (Dr. Seth Hastings) rose and moved that, as the sermon contained important historical facts, as well as useful moral reflections, a copy be requested for publication. The vote was unanimous. While this gentleman was putting the motion, Dr. Norton was so embarrassed and overcome that he got up, seized his manuscript, and hurried out of doors bare-headed, forgetting his hat until he was in the open air. After much entreaty, he consented to the publication; but as it was the first, so also was it the last.

After resigning his pastoral charge, he still maintained his habits of bodily and intellectual activity. His eye and his hand were busy in orchard, garden, and field. Even to his old age he was a great walker, walking a

man thinketh that he hath whereof he might trust in the flesh, I more." He certainly would not have omitted the precautionary formula.

mile and more to the post-office and the church, and for social engagements. In his eighty-fifth year, he was seen at the top of one of his apple-trees, gathering the ruddy fruit he loved so well. He continued also his scholarly habits. His library was his favorite resort, and theology his favorite study. He kept himself abreast with the science and literature and general news of the day. When his eyesight failed, some member of his household read aloud to him. The people of his late charge made a special visit to him every winter, bringing with them substantial tokens of their regard. At these gatherings he was wont to make a short address; sometimes recalling the history of his connection with the people of this town; sometimes exhorting them to increased activity in religious duty; and always assuring them of his love for the church and his desire for their temporal and spiritual welfare. And so his later years passed away, cheered by the recollection of a long life of usefulness, and by the hope of an endless life in heaven.<sup>1</sup>

<sup>1</sup> The following sketch of Rev. Wayne Gridley (the only deceased pastor since Dr. Norton) was prepared by Professor Edward North, Necrologist of the Society of Hamilton Alumni, and is inserted here by request: —

“Rev. WAYNE GRIDLEY, the oldest son of Deacon Orrin Gridley, for many years a prominent citizen of Clinton, and long a Trustee of Hamilton College, was born in Clinton, November 12, 1811. At the age of twenty he was received into the Congregational church. At the graduation of his class from Hamilton College in 1836, he pronounced the Valedictory oration. He completed his theological studies at Andover; and, in accordance with a long-cherished purpose, was ordained in Clinton, as a Foreign Missionary, September 25, 1839. He was kept from his field of missionary labors by the financial embarrassments of the American Board, and on the 26th of February, 1840, was installed as pastor of the Congregational church in Clinton. Here he labored faithfully and with great success for five years. During his brief pastorate, one hundred and five were added to the church. In 1845 he was compelled by failing health to give up the duties of the ministry. A year of foreign travel checked the progress of his disease only for a time. After struggling for a year with increasing infirmities, he died in Clinton, November 23, 1846.

He was married to a daughter of Dr. Seth Hastings, of Clinton, and was the father of a daughter who still lives.”

II. THE METHODIST EPISCOPAL CHURCH.<sup>1</sup>

The history of the Methodist Episcopal Church in Clinton cannot be traced previously to the year 1818. Early in that year a "Class" was organized, consisting of Mr. and Mrs. John Gregory, Mr. and Mrs. Walter Gillespie, and Mrs. Triphena Butler, who resided in the village, together with several persons living in the vicinity. This "Class" belonged to what was known as the Westmoreland Circuit, which included Augusta, Vernon, Verona, Paris Hill, Marshall, and Westmoreland. At that time there was no Methodist preaching in this village. There was a regular service, however, at Mr. Butler's, two miles distant, on the hill road to New Hartford, and at Malachi Barker's and Mr. Ely's, four miles south of the village. In the summer of 1819, preaching was established on a week day, in the village, at the residence of John B. Gregory, where it was continued for eight years. There was occasional service in the school-house at the foot of College Hill, and at Clinton Factory, when about thirty were converted in one revival.

In the year 1831, Dr. Joseph Cornell became a resident of this town, and proved a valuable addition to the little society. Meetings were now held in the school-house, and shortly after in the session room of the Congregational church. About this time a site for a church edifice was purchased by Dr. Cornell and Mr. Gillespie, for \$1500. A subscription of \$800 was secured, but very much less than that amount was realized from it. The enterprise would have failed had not Father Gillespie

<sup>1</sup> This paper was prepared by the Rev. M. G. Bullock, pastor of said church from April, 1870, to April, 1873.

assumed the responsibility, and by his personal efforts and sacrifices completed the building. It was dedicated in 1842, by Rev. Zachariah Paddock, presiding elder of the district. At this time the society, owing to removals and deaths, numbered only thirty members. Rev. John H. Hall became pastor in 1842, remaining two years. He was followed by Rev. S. G. Lathrop, Rev. William Loomis and Rev. A. J. Dana. Under Mr. Dana's pastorate, a successful effort was made to free the church from debt. In 1849-50, Rev. Richard Cooke's labors were blessed with a gracious revival, some fruit of which yet remains. Mr. Cooke was a very energetic man, and through his efforts the church edifice was thoroughly repaired.

A parsonage was purchased in 1853, situated on College Street, which was afterwards sold and one obtained on Fountain Street. Rev. S. Stocking was instrumental in this good work. Rev. Dwight Williams was appointed pastor at the Conference which met in the spring of 1864, and remained in charge for the following three years. Mr. Williams was very successful in winning the affections of the people of all denominations, and his earnest but quiet labors did much to prepare the way for the revival that soon followed. Mr. Williams was a preacher of fine talents, and had also more than ordinary ability as an amateur poet.

Rev. M. S. Hard succeeded Mr. Williams, in April, 1867. At that time the church edifice was very much in need of repair, and the time had evidently come for the Society to put on new strength, and take a higher position. Mr. Hard was the right man for the emergency, and under his energetic leadership the church was enlarged at an expense of \$5600. It was dedicated



January 8, 1868. Soon after, a very precious work of grace began, which extended to the other churches. The membership of the Society was almost if not quite doubled, and Methodism took a better position. A new parsonage was built in 1868, adjoining the old one on Fountain Street. Mr. Hard was very popular as a pastor, and was favored with abundant success.

In April, 1870, Rev. M. G. Bullock became pastor, and held this office for three years. Successful efforts have lately been made to free the church and parsonage property from all debts. The present membership of the church is one hundred and forty.

The following is a list of the several pastors of the church since its organization:—

John G. Hall, 1842-43; S. G. Lathrop, 1844; William Loomis, 1845; A. J. Dana, 1846; H. F. Rowe, 1847-48; Richard Cooke, 1849-50; L. H. Stanley, 1851; S. Stocking, 1852-53; L. Bowdish, 1854-55; John H. Hall, 1856-57; T. Pilkinton, 1858; T. J. Bissell, 1859-60; William N. Cobb, 1861-62; M. G. Wadsworth, 1863; Dwight Williams, 1864-66; M. S. Hard, 1867-69; M. G. Bullock, 1870-72.

Rev. Orlando C. Cole was appointed the minister of this congregation, April, 1873.

### III. THE UNIVERSALIST CHURCH.<sup>1</sup>

The present Universalist Society in Clinton, was originally a part of the Universalist Society of New Hartford. This latter society, established in 1805, mainly through the labors of Rev. N. Stacey, included in its membership the believers in universal salvation residing in all the re-

<sup>1</sup> This historical sketch was prepared by Rev. William P. Payne, pastor of the society from September, 1863, to July, 1871.



gion round about, to the distance of eight or ten miles. Several of the most influential and devoted supporters of the society lived in or near Clinton. This fact secured at an early day in this village occasional services. In the autumn of 1818, under the direction of Stephen R. Smith, then pastor of the New Hartford Society, these meetings assumed a much more permanent character. Under the earnest labors of Mr. Smith, the Clinton branch society grew rapidly in numbers and interest. So much so, that in 1821 it assumed an independent existence; and through the commendable sacrifices of many, but principally through the large liberality of Joseph Stebbins, Esq., was enabled to erect its first church edifice, at a cost of about \$2500. It was built of brick, fifty-two feet by forty; and, when completed, was doubtless the comeliest house of worship belonging to the denomination in the State of New York. It still stands on Utica Street, though now used for secular purposes.

Though always in reality a Universalist Society, the church when built was designated a Free Church, and the society worshipping in it as the Free Church Society of Clinton. By articles of compact and the title of the ground on which it stood, the church was free for the occupation of all christian sects, when not in use by its actual proprietors. At first, it was so occupied, to some extent, by the Methodists and Baptists of this town.<sup>1</sup> The society maintained this unsectarian character with

<sup>1</sup> Mr. Gaius Butler informs me that the brick-work of this church was built by Harry Butler. It was understood at the time that the Methodists were to have a certain share in the use of the house. Nathaniel Butler, father of the builder, and a devout Methodist, selected the Scriptural motto carved on the marble tablet inserted in the front wall of the church, which was understood by some to favor, by a double reading, the distinctive views of both the Methodists and Universalists. This motto, taken from the Acts of the Apostles x. 34, is, "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons," etc.

varying fortunes until June, 1831, when it assumed, by legal process, the name and title of the First Universalist Society of Clinton. From this date until the present time, the society has had an uninterrupted existence, and preserved its denominational name and character.

The society has had but four settlements that have been of any considerable permanence. These have been the pastorates of Rev. Stephen R. Smith, Dr. Timothy Clowes, Rev. T. J. Sawyer, D. D., and Rev. W. P. Payne. Mr. Smith's settlement began in November, 1821, and continued till September, 1837, with the exception of an interval of three years, from 1825 to 1828, which he spent in Philadelphia, and during which the society was without a pastor. He was the founder of the society, and his name is held in grateful remembrance. Dr. Clowes, in connection with his labors as Principal of Clinton Liberal Institute, succeeded him, and remained four or five years. Dr. Sawyer, while in charge of the Institute and of the theological school in connection with it, preached for the society most of the time from 1845 to 1852, and again from 1861 to 1863. Reverends M. B. Smith, H. B. Soule, D. S. Morey, H. C. Vose, J. A. Aspinwall, and Mr. and Mrs. Jenkins, have had brief settlements. Dr. Dolphus Skinner, and Rev. C. C. Gordon have preached for the society for considerable periods, though residing in Utica.

Rev. William P. Payne took charge of the society in September, 1863. During the last five years the society has manifested new life, and with the aid of denominational friends throughout the State, and of the General Convention of Universalists, has erected a new, commodious and beautiful church on Williams Street, a credit to the people who carried forward the work, and an ornament to the village in which it is located. Its

value, with the grounds, is about \$18,000. Its style is Romanesque, it has three hundred and fifty sittings, is provided with a superior organ, and is appropriately furnished throughout. Its architect was H. N. White, of Syracuse, and its builders Platt & Osborn, of Clinton. The corner-stone was laid with fitting ceremony, June 29, 1869, and the work was completed in the autumn of 1870. On Sunday, October 9, 1870, the society, with appropriate services, took leave of their old church, dedicated the new one on October 12th, and enjoyed Sabbath worship therein for the first time, October 16th. At the present time the prospects of the parish are encouraging, more so perhaps than ever before. Rev. Mr. Payne resigned his office July, 1871. The present minister, Rev. W. R. Chamberlain, commenced his services in October, 1872.

#### IV. THE COLLEGE CHURCH.

The church in Hamilton College was organized April 20, 1825, with the Presbyterian form of government. It was maintained in all its functions until the year 1831, when, owing to the depressed condition of the college, it was disbanded.

In December, 1861, it was reëstablished, and since then it has been quite prosperous. When reorganized, it was thought expedient to modify the conditions of membership, so as to allow of the admission of christians of all evangelical denominations. The pastor of the college is ex-officio pastor of this church. The elders are six in number, and are chosen one from each of the college classes, and two from the faculty. Their term of service is two years. In October, 1862, this church was received into the fellowship of the Presbytery of Utica, to which ecclesiastical body it still belongs, and sends regular delegates.

V. THE BAPTIST CHURCH.<sup>1</sup>

On the 16th day of August, 1831, a few Baptist brethren met at the house of Mr. Clark Wood, in Clinton, to consider the expediency of organizing a church of their distinctive faith. After a prolonged and prayerful consultation, a committee of five was appointed to draft Articles of Faith and Practice for such a church. At their next meeting, August 25, said Articles were adopted and subscribed to by all present. Arrangements were then made, also, for a final organization of the church.

On the 21st of September, 1831, delegates, invited and appointed from a number of neighboring churches, convened in the Brick Meeting-house of this place, and organized the new church, to be known as the Baptist Church of Christ in Clinton.

The following are the names of the members of said church of seventeen members: John H. Parmele, John Foot, Jr., William H. Hubbard, and Emily his wife, Clark Wood, and Amanda his wife, Lewis M. Wood, and Adaline his wife, Simeon Russell, and Asenath his wife, William S. Richmond, and Nancy his wife, Phineas Smith, Samuel L. Hubbard, Eunice Ann Parmele, Eveline Edwards, Susan Nichols, Mary Ann Nichols, Lucinda Nichols.

A desire was soon felt of having a Meeting-house, and accordingly the present site was purchased, and a building commenced. The edifice was finished at a cost of \$2,000, and dedicated November 9, 1832. The sermon on the day of dedication was preached by Rev.

<sup>1</sup> This historical sketch was prepared by Rev. C. H. Johnson, pastor of said church from 1867 to 1872.

Nathaniel Kendrick, D. D., of Hamilton, from the text, Psalm xxvii. 4.

The first minister was Rev. Daniel Putnam, who commenced his labors May 27, 1832, and closed them Dec. 15, 1833. During his ministry eleven persons were received by baptism, and twenty-three by letter. In June, 1833, a Sunday-school was established; and on September 4, of the same year the church was admitted to the Oneida Baptist Association.

The second pastor of the Baptist Church was Rev. J. P. Simmons, who entered upon his work January 1, 1834, and retired February 8, 1835. During his ministry here twenty-four were received by baptism, and twenty-two by letter. Rev. P. P. Brown began preaching here April 4, 1835, and ended his labors in September of the same year. He received three members by baptism, and eight by letter.

For the next year and longer, the pulpit was supplied by several preachers. Among them was Rev. Mr. Wheeler, of Madison University.

Rev. Reuben P. Lamb was installed pastor December 4, 1836, and served until September 29, 1838. He received forty-three persons into membership by baptism, and twelve by letter. Rev. William Thompson preached here from March 2, 1839, to March, 1840. He added to the membership three by baptism, and eleven by letter. Rev. Horace Jones preached from June, 1840, to December of the same year. Rev. A. H. Stowell, from December 5, 1840, to April 3, 1841. Rev. J. Corwin, from February 5, 1842, to December 1, 1844. Rev. A. Kenyon, from December 1, 1844, to December 1, 1847. Rev. Harry White, from September 5, 1847, to May, 1849. Rev. Hiram Main, from September 1, 1849, to

August 31, 1850. Rev. Dennison Alcott, from October 5, 1850, to July 31, 1852. Rev. Carlos Swift, from February 5, 1853, to March 15, 1856. During Mr. Swift's ministry, the Meeting-house was repaired at a cost of \$367.54. In June, 1857, Rev. John G. Stearns became pastor, and served until October 1, 1862. From this time onward, for several years, the church became so reduced in numbers and strength, as to be unable to employ a settled pastor. Occasional supplies were obtained as follows: Rev. L. D. Galpin, from October, 1862, to March, 1863, and Rev. William A. Wells, from April, 1863, to October, 1864.

From October 2, 1864, to December 1, 1865, the Meeting-house was closed. On the first Sunday in December, 1865, Rev. Charles H. Johnson commenced preaching here, and served till October, 1866. From that time till November, 1867, the pulpit was filled by various preachers. Rev. C. H. Johnson resumed his labors here, November 1, 1867, and served until January 1, 1872. During his ministry he received eighty-one members by baptism, and thirty-two by letter; eight also were restored. The house of worship was remodeled and much improved, at a cost of \$6500. At the time of his resignation the members numbered one hundred and thirty-one. The present pastor, Rev. C. H. Ayers, was installed April 1, 1872. The actual membership of the church at present (1873), is about one hundred.

#### VI. THE MANCHESTER CHURCH.

In the year 1816, the cotton factory was built at Manchester, under the superintendence of Mr. Warren Converse, who was also the general agent of the factory for many years afterward. The following year, in coöperation



with a few others, Mr. Converse established a Sabbath-school, chiefly for the benefit of the children and youth connected with the mill. Shortly after this, provision was made for holding religious meetings in the brick school-house. Occasionally, also, ministers of different denominations held preaching services in the same building.

In the year 1834, the present house of worship was built; it was dedicated early in the ensuing year. A Congregational church was organized at the same time, and the Rev. Dr. Norton, formerly of the Congregational church at Clinton, was, for a short period, its stated minister. The Rev. Seth Williston, D. D., succeeded Dr. Norton. After these, the pulpit was occupied for brief periods by Rev. Hiram H. Kellogg, Rev. Salmon Strong, Rev. Mr. Pratt, and Rev. Mr. Page. Rev. Samuel W. Raymond, who was the only settled pastor of this church, was installed in 1846, and continued in the service nearly five years. Since his resignation the church has had the ministrations of Rev. Benjamin W. Dwight, LL. D., Professor William S. Curtiss, D. D., Rev. Mr. Loomis, and Rev. John Barton. Rev. James Dean, of Westmoreland, has been the stated supply of this church for the past five years.

#### VII. SAINT MARY'S (ROMAN CATHOLIC) CHURCH.

The records of this church were not kept with much care at the first, and consequently this sketch of its history must be meagre and brief.

Rev. William C. Coughlin made his first professional visit to Clinton January 6, 1851. He celebrated Mass at the house of Mr. John Reilly, January 14, 1851. The number of the congregation at that time was sixteen.



The erection of Saint Mary's church edifice was begun in May, 1852. The building was finished and dedicated October 25, 1854, the Right Reverend John McClosky, Bishop of Albany, officiating.

Rev. Edward Bayard succeeded Rev. Mr. Coughlin, in August, 1862, and remained one year. The Rev. P. O. Reilly succeeded him, and has remained pastor of the congregation until the present time.

Within the few years past, the church edifice has been enlarged, and is now valued at about \$12,000. The present congregation numbers about two thousand. The new parochial residence, on Marvin Street, was built under the care of Father O'Reilly, and cost, with the lot on which it stands, \$15,000.

#### VIII. SAINT JAMES' (EPISCOPAL) CHURCH.<sup>1</sup>

From the year 1841, Bishop De Lancey, when making visitations to parishes in adjacent towns, occasionally appointed and held services in Clinton.

In the year 1854, a Sunday-school was organized, its meetings being held in the Odd Fellows' Hall.

Regular services were maintained throughout the year 1855, the Rev. William T. Gibson, D. D. (then rector of Grace Church, Waterville), officiating frequently. During this year, a melodeon, a set of prayer-books, and a Sunday-school library were obtained.

In the year 1856, services were often held by the rector of St. Paul's Church, Paris Hill; by the rector of Calvary Church, Utica; the Rev. H. A. Neely (now Bishop of the diocese of Maine), and by the rector of Zion Church, Rome.

<sup>1</sup> This paper was furnished by the Rev. H. H. Loring, minister of this parish in 1873.

In the year 1858, services here were discontinued, and not resumed until 1862. In January of this year, regular services were commenced by the Rev. Henry Stanley, of Whitesboro', and were maintained chiefly by the clergy of the Oneida Convocation. At their solicitation, the use of the Masonic Hall (over Mr. Owston's ware-room) was secured. The Rev. C. W. Hays, of New Hartford, the Rev. Wm. Alger, of Paris Hill, Rev. W. T. Gibson, D.D., the Rev. Dr. Goodrich, and Dr. S. H. Coxe, of Utica, officiated at different times. At the end of this year, there were two male and eight or ten female communicants. In May of this year the parish was organized.

The corner-stone of the present church edifice was laid on the fifth day of June, 1863, by the the Right Rev. William H. De Lancey, D.D. The building was not completed until March, 1865. On the 16th of March, the first service was held within its walls.

The first rector of this church was the Rev. Mr. Saunders, who commenced his labors in February, 1863, and closed them in October of the same year. The second rector was the Rev. H. R. Pyne, his term of service beginning November 1, 1864, and ending April, 1866. The third rector was the Rev. I. B. Robinson, who came in May, 1866, and left in August, 1867. The Rev. R. A. Olin, then a deacon of the church, commenced his labors here July 19, 1868. In January of the year 1869, the church edifice was consecrated by the Right Rev. F. D. Huntington, D.D. On the same day, following the consecration of the church, the minister in charge of the parish (the Rev. Mr. Olin) was advanced to the Priesthood by the Right Rev. Bishop present. The clergy in attendance from adjoining parishes, joined in

the laying on of hands, according to the usage of this church.

In January, 1872, the Rev. Mr. Olin resigned the rectorship of this parish. Since July, of the same year, the parish has been supplied by the Rev. H. H. Loring, of the diocese of Pittsburgh, Pa.

The present church edifice, built in 1863-65, cost, with the lot on which it stands \$7,000. The rectory adjoining was built a few years afterward, and cost \$3,000. The number of communicants in this church at the present time (1873), is sixty.

## CHAPTER V.

### EDUCATIONAL INSTITUTIONS.

#### I. HAMILTON ONEIDA ACADEMY.

IN the biography of the missionary Kirkland, we find that as early as the year 1790, he was meditating a plan for the education of the Indian tribes of central New York. In the year 1792, he had matured his scheme so far as to include within it a system of primary schools for native children, and an Academy for English youth, together with a select number of older Indian boys from the various tribes of the Confederacy. Three of these primary schools were established, and continued in efficient operation for several years. For the convenience of both parties, he proposed to place his academy near what was then the boundary line between the white settlements and the Indian territory. The project was well-approved everywhere, but perhaps it found its warmest friends among those intelligent families which had recently emigrated from New England and settled in the adjoining towns.

Of the preliminary steps taken by Mr. Kirkland in procuring a charter for his academy and funds for its endowment, I have already spoken in the sketch of the missionary's life. The gifts of money to the academy, at this time, were few and small; the donations consisting partly in labor, and partly in materials for erecting the building. It was a period of comparative

poverty, the inhabitants of this region being mostly young men without capital, and just beginning to earn a livelihood for themselves and their families.<sup>1</sup>

With such small resources at command, Mr. Kirkland and his friends commenced the erection of the academy. The place chosen for its site was about midway between the present South College and the chapel. Ground was broken and the foundation laid July 1, 1794. To give some degree of dignity and importance to the occasion, Mr Kirkland invited the Baron de Steuben to be present, and to officiate in the ceremony of laying the corner-stone. The brave old General was met on his arrival at Clinton by Captain George W. Kirkland, a son of the Dominie, and, at the head of a troop of horsemen, was escorted to the grounds of the new academy. Mrs. Eli Lucas, now living in Clinton, remembers seeing this rustic cavalcade (two or three daughters of Mr. Kirkland on horseback forming part of the company) sweep past her father's house and ascend College Hill. Just what the formalities of the occasion were, we are not informed ; but it is well known that Mr. Kirkland was highly gratified at seeing the corner-stone of his academy laid by one who had been a compatriot in arms with Hamilton, and whose services for the country entitled him to a lasting fame.

The foundations having been laid and the frame put up, the work was suspended for lack of means to carry it further. The structure stood in this condition for nearly two years. Unbelieving mockers passing by called it "Kirkland's folly ;" the foxes burrowed in its foundations, the birds built their nests beneath its rafters, and the squirrels careering up and down the naked timbers, seemed to join in the general derision. But Mr. Kirk-

<sup>1</sup> See Appendix D.

land was not disheartened. After a short time he renewed his efforts with fresh zeal, soliciting money and labor and materials with which to finish the building.<sup>1</sup>

He pressed others into the work of obtaining funds, among whom was Mr. Joel Bristol, who labored assiduously, and with such success that the means were secured for inclosing the academy. Early in the year 1798, a large room in the second story on the south end, and two small rooms on the lower floor were finished, and the two front chimneys were built. The large room in the second story (called "the arched room") was designed and used as a chapel. Here the work rested again for several years. But the men who had begun to build were resolved to finish. And so, from year to year the means were procured for going forward, until at length rooms enough were prepared to meet the wants of the institution. The building was three stories in height, and ninety feet in length, by thirty-eight in width. Mr. Kirkland had the satisfaction of seeing his academy opened for

<sup>1</sup> As illustrating his persistency, and the generosity of the inhabitants of this town, take the following: Mr. Eli Bristol, who lived at the foot of College Hill, gave, at his solicitation, a lot of clap-boards which he had just procured for siding up his own house. Mr. Bristol then had a second lot sawed for himself, and stacked up in a kiln for drying. By accident the kiln took fire and the boards were lost, and so Mr. Bristol was obliged to resort to his woods and the saw-mill a third time before he could inclose his house.

About the same time, also, occurred the following: As Mr. Kirkland was passing a house then in process of erection, just opposite the Clinton Grammar School, he called out to the owner: "Mr. Owens, I had a dream last night." "Pray, what did you dream?" said Owens. "I dreamed that you gave me those nice pine boards for the academy, and that I took them home in my cart." "Well," said Owens, "if you so dreamed, you must take them." The next day, as Mr. Kirkland was again passing, Owens saluted him and declared that a dream had also come to him. "What was it?" asked Mr. Kirkland. "I dreamed that I wanted your cart and two yoke of oxen to go to White-boro' for brick for my chimney, and that you let me have them." "Well," said his Reverence, "if you dreamed so, you must have them, but, dear me, don't ever dream again!"



HAMILTON ONEIDA ACADEMY





pupils, its chairs of instruction filled by capable teachers, and scholars flocking to it from every quarter.

It is often asked whether any Indian boys were educated at this academy. During the year previous to the opening of the school, Mr. Kirkland brought to Clinton from Oneida several of the most promising Indian lads he could find, and, committing a part of them to the care of Mr. Eli Bristol, kept the others in his own family. He clothed them in such garments as were usually worn by white boys, and sought to have them instructed in the rudiments of an English education, and trained to civilized manners and habits. But they soon became restless under these restraints. They did not like white people's clothes, nor the confinement of white people's houses, and they hated white people's books and ways. They liked better to roam half-naked in the woods and fields, whooping and hunting and fishing. And so it turned out that by the end of the first year, it was found necessary to let them return to their old haunts at Oneida.

Of the native children taught in the primary schools here and elsewhere, I cannot learn that any entered this academy.

The first principal of the school was Mr. John Niles, a graduate of Yale College in the year 1797. He held this position three years, when his failing health compelled him to change his employment. Subsequently he became a clergyman, and removed to Bath, Steuben County. He died in the year 1812.

Rev. James Murdock was associated with Mr. Niles during one year of his preceptorship. Studying theology with Rev. Dr. Norton, of Clinton, he afterwards became a Professor of Languages in the University of Vermont, and of Church History in Andover Theological Seminary.

He was a man of studious habits and sound learning. His translation of Mosheim's "Ecclesiastical History" will long remain a monument to his industry and exact scholarship.

In September, 1801, Rev. Robert Porter became the principal of the academy. A graduate of Yale, he had been serving for some time as a home missionary among the feeble settlements along the Black River in this State. In his new field he worked successfully four years. He then joined a colony which was about to establish the town of Prattsburgh, in this State. His subsequent life was one of much practical usefulness. He died in the year 1847.

In the autumn of 1805, Mr. Seth Norton, brother of Rev. Dr. Norton, became principal. With the exception of a single year spent in New Haven as tutor, he held his post as preceptor of this academy until the year 1812, when the institution was raised to the rank of a college; at that time he was appointed Professor of Languages.

\* Mr. Norton was a man of considerable mental force and weight of character. His personal appearance was not pleasing, for his complexion was dark, his eyes blue, his manners jerky, and his speech rapid and abrupt. Yet he was a thorough scholar, and made his pupils thorough and accurate, and he inspired them with a love of study. He was particularly fond of music, and was himself a superior singer. For many years he was the chorister of the village church. Both the words and the music of the familiar tune "Devonshire," beginning —

"Ye servants of God, your Master proclaim,"

were composed by him. For many years he was compelled to struggle with infirm health. He died in De-

ember, 1818, the first year of his married life. His remains were deposited in the College Cemetery.

## II. HAMILTON COLLEGE.

This institution has been closely identified from the first with the growth and prosperity of the town of Kirkland. It originated here. From its feeble beginnings until the present time, it has been fostered by the labors, sacrifices and pecuniary gifts of the inhabitants. It has also been the benefactor of the town. It has enhanced the value of real estate, and increased the business of the place. It has drawn hither a respectable class of inhabitants, and improved the tone of society. It has afforded facilities for the education of the young, and induced many to acquire a thorough classical training who would otherwise have failed of its advantages. The limits of this volume will allow space for only a brief sketch of the history of the college; a deficiency which I should the more regret, were it not that a full and complete history of the institution may be looked for in due time, from Professor Edward North, who is preparing the same, in compliance with a vote of the trustees.

The account already given of Hamilton Oneida Academy brings its history down to the year 1812, when the school was raised to the rank and functions of a college.<sup>1</sup> In order to obtain a charter, and a grant of \$50,000 from the legislature for its endowment, it was found necessary to raise another fund of \$50,000 by subscription. Rev. Caleb Alexander, of Fairfield, Herkimer County, was employed to undertake this work. And so energetic and skillful did he prove, that in a few months he secured a sum which, with the estimated value of the academy

<sup>1</sup> The academy closed its formal existence September 10, 1812.

buildings and lands (\$15,000), amounted to \$52,844.64. A charter was granted May 22, 1812. The trustees immediately completed the unfinished portions of the academy, and put the whole in good repair. They then proceeded to the election of a Faculty, choosing the Rev. Azel Backus, D. D., of Bethlem, Conn., as President; Rev. Seth Norton, Professor of Languages; Josiah Noyes, M. D., Professor of Chemistry; and Theodore Strong, Tutor. The doors of the college were opened for students October 24, 1812; and regular recitations commenced on the first of November.

The inauguration of the president took place December 3d, in the Congregational church of Clinton; the exercises consisting of a discourse by the president-elect, an address in Latin by Professor Seth Norton, and prayer and reading of the Scriptures by Rev. Dr. Asahel Norton, of Clinton, and Rev. Eliphalet Steele, of Paris Hill. Dr. Backus' life in the presidency was destined to be short. He died after four years' service, December 28, 1816.

His successor in office was the Rev. Henry Davis, D. D., an alumnus of Yale College. Dr. Davis had been Professor of Languages in Union College, and at the time of his election here was president of Middlebury College, and had recently been appointed president of Yale, to succeed the eminent Timothy Dwight. For reasons which prevailed in his own mind, he chose to accept the position offered him by this college, and was inaugurated in the fall of 1817. Dr. Davis continued in office sixteen years.

During the early years of his presidency the number of students greatly increased. But afterwards troubles arose, chiefly from difference of opinion in the Faculty and Board of Trustees, on questions of internal govern-

ment and discipline, which brought the college very low in numbers, and for a time alienated many of its friends. Yet no one doubted the integrity of the president, or his strong attachment to the institution. He died in Clinton, March 7, 1852, aged eighty-two years.

Dr. Davis was succeeded, in the fall of 1833, by the Rev. Sereno E. Dwight, D. D., a son of Timothy Dwight. Owing largely to the infirm state of his health, he resigned his position after two years' service. He died November 30, 1850. At the time of which we now speak the Faculty of the college consisted of the following professors: John H. Lathrop, in the department of Ethics and Political Economy; Simeon North, in the Latin and Greek Languages; Charles Avery, in Chemistry and Natural Philosophy; Marcus Catlin, in Mathematics; and Oren Root, Tutor. Between the election of President Davis and the resignation of President Dwight, Professors James Hadley, John Monteith, Eleazar S. Barrows, William Kirkland, and John Wayland served the college for short periods.

In the autumn of 1835, the Rev. Joseph Penney, D. D., of Northampton, Mass., was elected to the presidency. He was a thorough and accurate scholar and a preacher of much ability. Greatly to the regret of the friends of the college he resigned his office in the year 1839.

Rev. Simeon North, D. D., then Professor of Languages, was promoted to the presidency in 1839, and held this position eighteen years. His administration covers a period of much prosperity in the affairs of the college. At the time of his election to the chair of Ancient Languages only nine students were in attendance; at his resignation of the presidency there were one hundred and thirty-nine. At his inauguration the treasury was almost empty; dur-

ing his term of service it was largely replenished, new buildings were erected, and several new professorships created. Among the professors of this period mention should be made of Rev. Henry Mandeville, D. D., in the department of Moral Philosophy, Rhetoric and Elocution; Rev. John Finley Smith, in Latin and Greek, succeeded in the same department by Edward North, L. H. D.; and Theodore Dwight, LL. D., in Law, History, and Political Economy; Rev. Anson J. Upson, D. D., as Professor of Logic, Rhetoric and Elocution; and Rev. William S. Curtis, D. D., as Professor of Mental and Moral Philosophy.

President North was succeeded in the year 1858, by Rev. Samuel W. Fisher, D. D., of Cincinnati. Dr. Fisher's presidency, which lasted until 1866, was one of great success. Eminent as a preacher, his services in the pulpit and on the platform gained for the college a wide public recognition. The number of students steadily increased, the finances of the institution were augmented, and its internal affairs were in many respects improved. During his term of service Rev. William N. McHarg was elected Professor of the Latin Language and Literature; Christian H. F. Peters, Ph. D., Professor of Astronomy; and Ellicott Evans, LL. D., Professor of Law, History and Political Economy.

The Rev. Samuel Gilman Brown, D. D., formerly a professor in Dartmouth College, was elected to the presidency in the year 1866. We rejoice that the time has not yet come for completing the record of his official life in connection with this institution. During his administration the college has received numerous and valuable pecuniary gifts, and in all respects it stands upon a broader and surer foundation than it has ever before oc-



cupied. Since his inauguration, Mr. Edward Wallenstein Root served the college one year as Professor of Chemistry, but was removed by death, greatly lamented. Rev. Samuel D. Wilcox also occupied the chair of Rhetoric and Elocution very acceptably for about two years, when his failing health compelled him to resign.

The present corps of instructors is as follows : —

Rev. SAMUEL GILMAN BROWN, D. D., LL. D., President, and Walcott Professor of the Evidences of Christianity.

CHARLES AVERY, LL. D., Professor Emeritus of Chemistry.

Rev. NICHOLAS WESTERMANN GOERTNER, D. D., College Pastor.

OREN ROOT, LL. D., Professor of Mathematics, Mineralogy and Geology.

CHRISTIAN HENRY FREDERICK PETERS, Ph. D., Litchfield Professor of Astronomy, and Director of the Litchfield Observatory.

ELLCOTT EVANS, LL. D., Maynard Professor of Law, History, Civil Polity and Political Economy.

EDWARD NORTH, L. H. D., Edward Robinson Professor of the Greek Language and Literature.

Rev. JOHN WILLIAM MEARS, D. D., Albert Barnes Professor of Intellectual and Moral Philosophy, and Instructor in Modern Languages.

ALBERT HUNTINGTON CHESTER, A. M., E. M., Childs Professor of Agricultural Chemistry.

Rev. ABEL GROSVENOR HOPKINS, A. M., Benjamin-and-Bates Professor of the Latin Language and Literature.

CHESTER HUNTINGTON, A. M., Professor of Natural Philosophy, and Librarian.

HENRY ALLYN FRINK, A. M., Kingsley Professor of Logic, Rhetoric and Elocution.

The treasurers of the college have been as follows: Erastus Clark, from 1812 to 1825; James Dean, from 1825 to 1828; Othniel Williams, from 1828 to 1832; Benjamin W. Dwight, M. D., from 1832 to 1850; Othniel S. Williams, LL. D., from 1850 to the present time.

The trustees of the college have uniformly been men of high repute in every walk of life. In the words of President Fisher, they have been "men wise in their generation, strong in intellect, full of enterprise, and the recipients of honor and respect from the State and the church."

It would be difficult to enumerate all the benefactors of the college. From the beginning until now, it has been cherished and helped forward by the contributions of the poor, and those in moderate circumstances, as well as by the ampler gifts of the rich. The town in which it is located has always done generously in its behalf. In the raising of funds for its endowment the several presidents and professors and treasurers and many of the trustees have taken an active part. Special notice should be made of the labors, at an early day, of Rev. Caleb Alexander, of Fairfield, and subsequently of Professor Charles Avery, who, first during the presidency of Dr. Dwight, and afterwards of Dr. North, devoted himself with much energy and perseverance to an increase of the college resources. The institution is greatly indebted to the faithful and untiring services of Professor Avery. In the year 1859, Rev. N. W. Goertner, D. D., was appointed a special commissioner, to secure a more ample and permanent endowment of the college. He has prosecuted his work from that time to the present with great zeal

and efficiency. During his term of service, and chiefly by his exertions the sum of two hundred thousand dollars and upwards has been raised for the benefit of the institution.

The South College, the Commons' Hall, now used as the Cabinet, and the old President's house, now occupied by Professor Chester, were built during the administration of Dr. Backus. The Oneida Academy Hall was removed, and the Chapel and Kirkland Hall and Dexter Hall were erected (though the latter was not finished) during the presidency of Dr. Davis. Dexter Hall was afterwards completed by a special subscription raised for that purpose by President North. The Commons' Hall was fitted up for a Mineralogical and Geological Cabinet, and the Gymnasium, the Laboratory and the Astronomical Observatory were erected during Dr. North's presidency. During the same period, also, the old President's house, which stood a few rods southeast of the South College, was removed to its present position; additional land east of the College buildings was purchased, and the entire grounds were laid out in their present order. The Library Hall and the new President's house were erected during the administration of Dr. Brown.

### III. CLINTON GRAMMAR SCHOOL.

This school has been almost wholly contemporaneous with Hamilton College. In the fall of 1813, one year after the Hamilton Oneida Academy had been elevated to the rank of a college, the friends of education in this vicinity endeavored to raise the sum of \$3000 by subscription for erecting a new academy. The effort failed of success, because the inhabitants of the town had recently given out of their scanty resources all they

could spare to help endow the College. But they were not disheartened by this failure. In the year 1815, they organized a stock company, the members of which were to own the property, and receive whatever dividends might arise from the rent of the building and grounds. It was confidently believed that the stock would pay annual dividends of fifteen per cent. The estimated cost of the edifice was \$2000, and the stock was divided into shares of twenty dollars each. Subscriptions having been obtained to nearly the required amount, the building was erected. It was forty feet long, twenty-six wide and two stories high ; and it was built of brick.

The engraving shows the appearance of the building after a rough usage of fifty years ; it has recently been remodeled and much improved, under the direction of Mr. A. P. Kelsey, principal of the Rural High School, and is now occupied by him. The land on which the building was to stand was given by David Comstock, in payment for four shares of stock. The bricks were made by General Collins, near Middle Settlement. The timber was furnished by James D. Stebbins, in payment of stock. No dividends were ever declared upon the stock.

In the interim between the closing of Hamilton Oneida Academy and the opening of the new institution, a classical school was set up in the second story of the building now occupied by Judge Williams as a law office, the lower story being then used as a cabinet shop. It was taught by the Rev. Comfort Williams, assisted by Moses Bristol. Next year, it was removed to the building on College Street next east of the academy, and it was taught by William Groves. Next year, it was opened in its original place, and was taught by



GRAMMAR SCHOOL.



George Bristol. Mark Hopkins, since widely known as President of Williams College, and Charles Avery and Horace Boguc were among the pupils of this year. In the fall of 1816, the school was transferred to the new brick building on "the Flats," and placed under the care of Rev. Joel Bradley. Mr. Bradley held the post only a year or two, and was succeeded by Rev. William R. Weeks.

This gentleman was somewhat original in his modes of discipline, as the following instance will show: In the absence of clocks and watches in the school-room, Mr. Weeks set up a pendulum from the ceiling, at one end of the room, the continuance of whose vibrations should determine the length of a recitation, or a play-spell or a penance. When the boys went out for a recess, they were permitted to set the pendulum a-swinging for themselves, though if they swung it so hard as to make the weight strike the ceiling, or if they played longer than the pendulum vibrated, they each received a black mark. Alas! the temptation was too strong for many a lad to resist. And so it happened that the pendulum weight (which was an old horse-shoe), by its repeated thwackings broke the plaster of the ceiling in pieces, and the boys' legs kept in motion out of doors long after the chronometer within was still. Of the sore punishment which these transgressors received there are those now living who could feelingly relate.

At what precise time the Female Department of this school was organized, I am unable to learn. Only it is believed that Miss Mary Hayes was the first teacher, and this probably in the year 1817. She was succeeded by Miss Mary Heywood, and she by Miss Julia Hayes, and the latter by Miss Delia Strong.



Mr. Weeks resigned his post as Principal of the Male Department in the fall of 1820, and was succeeded by Mr. Charles Avery, just graduated from College. Mr. Orlando Kirtland was the successor of Mr. Avery, in September, 1822. Mr. Isaac Wilmarth was the Principal from the spring of 1825 to the fall of 1826. Mr. Joseph S. Bosworth, now Judge of the Superior Court in New York, taught the school from 1826 to 1827. In the year 1828, the school was placed under the care and supervision of the Board of Regents, and became entitled to receive aid from the Literature Fund.

Following Mr. Bosworth, as Principals, I find the names of Noah Cushman, Leicester A. Sawyer, Salmon Strong, John C. Underwood (late United States District Judge, for Eastern Virginia), Mr. Hickok, Joseph W. Hubbard, Henry Kendall (now one of the Secretaries of the Board of Home Missions of the Presbyterian church), Erastus C. Williams, Edward S. Lacey, Edward North (now Professor of Greek in Hamilton College), Edward P. Powell, Henry P. Bristol, Gilbert Wilcoxen, and the present incumbent, Ambrose P. Kelsey.

In the spring of 1866, the building occupied by the High School having been burned, that school and the Grammar School were incorporated together, with Mr. Kelsey as Preceptor, and have since occupied the building of the latter.

The Female Department of the school, though several times suspended, has never ceased to exist. Among the teachers who succeeded Miss Strong, afterwards the wife of Professor Avery, were Miss Julia A. Wilson, Miss Ann E. Hopkins, afterwards the wife of Professor A. C. Kendrick, D.D., of Rochester University, Miss Jane Wilson, Miss Sophronia Luce, now the wife of

Rev. Dr. Kendall, of New York, Miss Matilda Wallace, now the wife of Dr. William D. Love, of East Saginaw, Mich., the Misses Elizabeth Bradley, E. C. King, Anna and Mary Chipman, and by Dr. John C. Gallup and Mrs. Marilla H. Gallup.

Since the union of the Grammar School and High School, in the year 1866, the former has ceased to exist in name, but it has still a legal existence: its Male Department being represented by the High School under Mr. A. P. Kelsey, and the Female Department by Houghton Seminary under the care of Mr. and Mrs. J. C. Gallup.

#### IV. MISS ROYCE'S SEMINARY.

This school, called after the name of its chief Instructor, Miss Nancy Royce, was established in the year 1814. It was a boarding and day school for young ladies, and was opened in one of the chambers of Dr. Seth Hastings' (now Dr. Austin Barrows') house. From thence it was removed to a building on the northeast corner of the village Green. It soon became widely known and popular, drawing scholars from all parts of this State and from Canada. Two or three Indian girls, of the Stockbridge tribe, were at one time members of this school. Outgrowing the capacity of the building it occupied, it was removed to the Royce house (now occupied by Marshall W. Barker), which was soon enlarged to double its original dimensions to receive the prosperous seminary. From the beginning of her career as Preceptress, Miss Royce was an invalid, yet by great care in her daily regimen, and supported by an energy of purpose almost indomitable, she contrived to carry forward her school and to build it up into great success. Her health,

however, finally gave way, and after a few years she was obliged to commit her Seminary to other hands, when it gradually declined and was wholly relinquished. Miss Royce died March 29, 1856, aged seventy years.

#### V. CLINTON LIBERAL INSTITUTE.<sup>1</sup>

The ministers and delegates from the several associations comprising the Universalist Convention of the State of New York, met at Clinton, May 11, 1831. Among the acts of that body at this session was the appointment of a committee of three, namely, Rev. S. R. Smith, D. Skinner, and A. B. Grosh, "to collect important facts, and prepare an address to the several associations and to the Universalist and liberal portion of the community, on the subject of establishing a literary institution in this State, not only for the purpose of science and literature, but with a particular view of furnishing with an education young men designing to study for the ministry of universal reconciliation."

The election of this committee was the initial step in preparing the way for the erection of the Clinton Liberal Institute.

On June 1st following, the central association met at Cedarville, Herkimer County, when the same subject was brought before that body, and resolutions were passed :

1. Approving the recommendation of the State convention respecting a literary institution.
2. That it be located at Clinton.
3. That a Board of Trust be appointed.
4. Contains the number and names of said Board.
5. That Joseph Stebbins and John W. Hale, of Clinton, David Pixley, of Manchester, Timothy Smith, of

<sup>1</sup> This paper was prepared by Rev. S. P. Landers.

Augusta, and Ezra S. Barnum, of Utica, constitute an executive committee with usual powers.

6. That Joseph Stebbins be treasurer.

7. That sister associations be solicited to unite with us in promoting the objects herein contemplated. Numerous associations throughout the State responded to the acts of the State Convention, pledging themselves to aid in every practicable way the project of establishing such a school at Clinton.

One of the principal causes of this effort to found a school on liberal principles in theology, was (what seemed to be) the sectarian character and the proselyting influences on students, made in the various academies and colleges of our country.

The first report of the executive committee, dated Clinton, August 20, 1831, in explaining to the public the object of the contemplated seminary, says, among other things, that "it is not to be *sectarian*." "On the contrary, while it is deemed all important that the young mind should be strongly impressed with the pure morality of the gospel, we wish to leave the responsibility of indoctrination to the natural guardians of youth.

"Pledging ourselves that as we have seen and felt the evils of sectarian influence in the existing seminaries of learning, so we will use our constant endeavors to preserve the one now projected, from its contaminations." This is all that the limited space of this sketch will allow respecting the formative history of the Institute.

A preliminary school for males was opened November 7, 1831, on College Street, in a building owned by William Johnson, nearly opposite Mr. Kelsey's. This school had four terms a year, and was taught by George R. Perkins, now of Utica, who was connected with the Institute from this time until the year 1839.

The Female Department was commenced November 21, 1831, in a house on the east side of the Green, now owned and occupied by A. W. Mills ; and it was taught by Miss Burr. In May of the following year, it was formally opened in the new building erected for that purpose on Utica Street, by Miss Philena Dean, now the widow of the late Professor Marcus Catlin. The present site for the male department was purchased of John Sweeting, and the substantial stone edifice, ninety-six by fifty-two feet, and four stories high above the basement, was built in 1832, by contract, for \$9300.

As Harvard College was nourished and strengthened in its infancy by the labors and sacrifices of benevolent men, so the history of Clinton Liberal Institute, like that of many other literary institutions whose beginnings were small and when money was scarce, is the history of a struggle. It is well understood and acknowledged that Rev. Stephen R. Smith, for many years a resident and preacher in Clinton, was the founder of the Institute. Associated with him was Mr. Joseph Stebbins, whose first subscription was larger than any other person's, and who advanced from his own purse as funds were needed to complete the buildings, more than \$5000. "To these two men," says Dr. Sawyer, in his memoir of Mr. Smith, "the denomination owes a debt of gratitude which few at this day can fully appreciate. Others, it is true, labored with them, but they stand preëminent."

The library of the Institute was commenced by Mr. Smith taking a basket on his arm and soliciting books from his friends in this vicinity, and by obtaining donations in books from publishers in Boston and New York.

This school, thus founded, was commenced in the stone building, December 10, 1832. The Faculty consisted of

Rev. C. B. Thummel, Principal, and Professor of Languages, George R. Perkins, Professor of Mathematics, and E. W. Manley, Assistant. During the first year there were in attendance one hundred and eight pupils, most of whom studied the higher branches.

In the Female Department, after brief terms of principalship by Misses Burr, Dean, and Fosdick, the services of Miss Almira Meech were secured as preceptress. The institution was chartered by the State in 1834, and in 1836 it was put under the visitation of the Regents, receiving its share of the public money. In 1836 a lot of six and a half acres of land called "The Knob," bought of William T. Richmond, was presented to the Institute, together with valuable apparatus, estimated at about \$800, by Mr. R. W. Haskins, of Buffalo. It was designed by the donor to build an observatory on the top; but, owing to various hindrances, this generous project was never carried out.

Early in the year 1838, Mr. Thummel was succeeded by Rev. Timothy Clowes, LL. D., and Miss Meech by Miss L. M. Barker. It is due to Miss Barker to state that this was the beginning of a career as instructor in Clinton, which lasted thirty years, excepting, however, a short period spent in New York, and at Whittemore Hall, Massachusetts. She was successful as a teacher and an exemplar to young ladies; and her pupils in large numbers are now exerting a happy influence in society as the result of her excellent instructions. Clinton fails to appreciate fully its indebtedness to her efforts in building up and beautifying the place. She collected about \$2000 of the fund for erecting the present Ladies' Institute. She built the house now occupied by Mr. Peter Fake. After years of experience she felt that she could



not realize fully her idea of a true school while it was under the control of a board of trustees; and so she planned and built the "Home Cottage" for a new seminary, it being the school property now owned by Dr. J. C. Gallup. This enterprise, however, proved too large for her means and her failing energies, and she sold the building to its present proprietor. After this she built a smaller school-house, calling it "Cottage Seminary" (which is now owned by Miss Anna Chipman), and where, surrounded by friendly hearts, she at length passed away. Her grateful pupils have recently erected a beautiful monument to her memory in the Clinton Cemetery.

Rev. T. J. Sawyer, D. D., became Principal of the Male Department in 1845, and held the position some twelve or fifteen years. During this period, and largely by his efforts, the present building of the Female Department was erected, in the year 1851. It is of a substantial character, one hundred and thirty-six feet by forty-six, is two stories high above the basement, and contains all the necessary rooms and fixtures to make it a pleasant home and school for young ladies. It stands on a slight eminence in the southern part of the village, commanding a view of the village and the valley of the Oriskany, and of the college hillside dotted here and there with residences, and with the institution crowning its summit.

A debt of some magnitude having been incurred in erecting this building and in other ways, Rev. D. Skinner, of Utica, volunteered to raise funds sufficient to discharge it. He did even more than this; for he not only enabled the trustees to pay the debt of \$12,000, but obtained money enough to repair the buildings, and to replenish the library and the stock of apparatus. He



performed this labor without compensation, and in his will left \$1000 to the institution.

The school still continues to flourish. Mr. F. L. Backus is now (1873) the Principal of the Male Department, and Miss Mary S. Bacon is Principal of the Female Department. The last Annual Report of the treasurer, Mr. Edwin J. Stebbins, states that the receipts from the school for the past year, were \$18,678.52, and the disbursements, \$19,322.42. During the past year, the Institute has received a donation of \$25,000 from John Craig, of Rochester, N. Y.

#### VI. THE YOUNG LADIES' DOMESTIC SEMINARY.<sup>1</sup>

In the year 1832, Rev. Hiram H. Kellogg commenced in Clinton the establishment of a seminary for young ladies which, while furnishing facilities for a thorough, christian education, should be conducted on such a method as to enable persons of limited means to enjoy its advantages. The rates of tuition were placed at the lowest sum by which such an institution could be sustained, and besides this, compensating employment was furnished in domestic and other avocations, adapted to the age and condition of each pupil, by which the scholars might reduce the cost of their board and tuition to a considerable amount.

Having erected and furnished his building, Mr. Kellogg opened his school in the spring of the year 1833, under the name of The Young Ladies' Domestic Seminary. The school was full at the beginning; and such was the pressure of applicants beyond its capacity, that the building was materially enlarged during the first year.

<sup>1</sup> Prepared by Rev. H. H. Kellogg, the first Principal.

During the first eight years of its history, its rooms were uniformly filled, the usual attendants numbering from seventy to eighty. The whole number educated here during those years, was upwards of five hundred. Notwithstanding its peculiar features which commended it especially to the poor, it was liberally patronized by the wealthy families of central New York, and was as universally popular as any similar institution in this part of the State. The full amount charged for board and tuition never exceeded \$120 per year. The amounts deducted from this in compensation for work performed, usually ranged from ten to fifty per cent of the face of the regular bills. And so it came to pass that a large number of christian ladies were here educated at an expense of only from fifty to sixty dollars a year, who afterwards became eminently useful in missionary work at home and abroad.

But the amount of good accomplished by this seminary was not limited to the education and usefulness of its pupils. It is due to the truth of history to record that this school was visited by those who were maturing plans for the establishment of other institutions in Illinois, Ohio, and New England; and that its peculiar features were, to some extent, adopted by them. One of these instances may here be recorded: In the summer of 1834, Mr. Kellogg visited the Female Seminary at Ipswich, Massachusetts, then conducted by the Misses Grant and Lyon. At the request of the teachers, he addressed the collected school, and sketched the outline of his plan and its results. Miss Lyon was so deeply interested in the project that she resolved to visit Mr. Kellogg's Seminary at an early opportunity. During her next vacation, she came to Clinton, and after a full

examination of the practical workings of this institution, went home resolved to establish a new seminary in which the leading features of this school should have a prominent place. Hence arose the Mount Holyoke Seminary, at South Hadley, Massachusetts, whose fame is in all the land. If the facts were fully known, it would appear, also, that the Seminary at Monticello, Illinois, and the Female Department of Knox College, and of Oberlin College, and the Elmira Female College, N. Y., and other similar institutions have been moulded and encouraged by the seminary which for eight years was so successfully conducted among us.

In 1841, Mr. Kellogg having been elected to the presidency of Knox College, sold his Seminary property to an association of Free-Will Baptists, and removed with his family to Galesburgh, Illinois. The Baptists, after conducting the school for three years on a different plan, relinquished it; when it was reopened by Mr. Pelatiah Rawson as a private school. The failure of Mr. Rawson's health caused the school to be closed.

In 1847, in consequence of his infirm health, and his property here falling back into his hands, Mr. Kellogg returned to Clinton and attempted to resuscitate the seminary, and to make it a school for both sexes. It was not so easy to revive a decaying school as to create a new one; yet some considerable success attended the effort. In 1850, Mr. Kellogg deemed it best, for reasons which need not here be stated, to close the institution.

#### VII. HOME COTTAGE SEMINARY.

This institution was established by Miss Louisa M. Barker, in the year 1854. The building is situated on a picturesque hill south of Clinton, overlooking the Oris-

kany Valley, and commanding a fine view of the surrounding country. It is one hundred and fifty feet in length and fifty-four in width; is two stories high above an elevated basement, and has two towers three stories high.

Miss Barker had been for some years Principal of the Female Department of the Liberal Institute; and now, in the maturity of her powers, sought in this institution to carry out more fully her ideas of education. Her great strength as a teacher lay in her power to rouse the mind of her pupils to a just appreciation of the various branches of literature. Having herself an extensive acquaintance with English classical writers, she imbued all who came within the sphere of her influence with a love of the best books in our language, and will be remembered by many as having awakened in them new powers to perceive what was quite hidden from them before.

Here, associated with competent assistants, she remained until the year 1861, when she sold the seminary to Dr. J. C. Gallup. Since it passed into his hands, it has been known as Houghton Seminary. After retiring from the above institution, Miss Barker established a family school for the accommodation of fourteen boarders. Its capacities have since been somewhat enlarged. It is situated on College Street, and bears the name of the Cottage School. Since the decease of Miss Barker, it has passed into the hands of Miss Anna Chipman, who was for many years an associate Principal with Miss Barker, and who has since maintained the school with a very high degree of efficiency and success.

#### VIII. HOUGHTON SEMINARY.

As it has been stated in the preceding chapter, Dr.

John C. Gallup took possession of the property heretofore known as the Home Cottage Seminary, in August, 1861. Since that time, it has been styled Houghton Seminary, in honor of his wife, Mrs. Marilla Houghton Gallup, the associate principal. The grounds, consisting originally of eight acres, have been enlarged to twenty acres. Much has been done also of late to augment the value of the buildings, and the beauty of the lawns, the garden, and the entire premises.

The institution is now under the care of the Regents of the University of the State of New York; has a large and valuable library; has an efficient Faculty of seven instructors; and its collegiate course requires four years of study in the classical and higher English branches. During the past ten years of its history the average number of pupils has been ninety, of whom sixty-three have been graduated and received the diploma of the institution. This seminary is in all respects highly prosperous.

#### IX. DWIGHT'S RURAL HIGH SCHOOL.<sup>1</sup>

This school was opened in May, 1858, by Rev. Benjamin W. Dwight, its principal and proprietor, with Rev. David A. Holbrook, and Henry P. Bristol, as associates. It occupied the ground — eighteen acres and more — on the corner of Elm Street and Factory Street, and faced with two imposing fronts these two avenues. It stood one hundred and fifty feet back from the former, and two hundred and twenty-five feet from the latter, on a pleasing, artificial slope. The grounds were laid out in ample style, with walks and carriage-drives, and were planted with ornamental trees. A large gymnasium, seventy

<sup>1</sup> This paper was prepared by Rev. B. W. Dwight, LL. D.

feet by thirty-two, stood at the southeast, at a distance of some three hundred and fifty feet.

The building was erected in the years 1857-58. Dr. Dwight, who had been for several years conducting a large and flourishing high school in Brooklyn, came to Clinton for the purpose of combining the influence of fine rural surroundings with educational labor. He believed that he could achieve much higher physical, intellectual, and moral results in such a school than in any other.

The school opened with nine boarders and eighteen day scholars, and rose, when at its greatest height, to over eighty pupils, some fifty-three of them being boarders. The school was a place of abounding physical healthfulness, of earnest intellectual work, and of warm religious life. Students came from far and near, all over the land, and went from the school to a dozen different colleges. Beside giving earnest attention to classical and mathematical drill, full courses of daily study were appointed in history, physiology, and the modern languages. During the last three years of the school a number of young ladies were admitted to it, and with good effect in every way.

The school building, which was expensive for those days, having cost nearly \$20,000, was large and showy. Four distinct buildings were in fact harmonized in it into one. The combined structure was on every side of it picturesque in appearance, and imposing in all its proportions, and pronounced by all who saw it one of the largest and finest buildings in the county. Its entire front was fifty-six feet, and its greatest length one hundred and six feet.

In the year 1864, Mr. Henry P. Bristol died, after a short illness. He was a man of thorough principle and



of exact scholarship, and was always respected and esteemed by the pupils whom he sought to improve and bless. Dr. Dwight, in the hope of benefiting the declining health of his wife, went to New York in the spring of 1863, and opened there a school at No. 1144 Broadway, leaving the school here in the hands of Rev. Mr. Holbrook, who, after two years, resigned the charge into the hands of Mr. Ambrose P. Kelsey. In April, 1865, after having been only a few months under the care of the latter, the building caught fire in the roof near one of the chimneys, and burned slowly down, in the absence of an efficient fire-engine in the place, before the eyes of a great crowd of spectators.

#### MRS. MARR'S SCHOOL.

A select school was opened by Mrs. Elizabeth D. Marr, in May, 1861. It was commenced in the building formerly occupied by Rev. Mr. Kellogg's seminary, and was transferred the following year to rooms in the Clinton Grammar School. A building was then erected for its permanent occupancy on Meadow Street, to which it was soon after removed, and where it has since remained.

At this school, instruction is given in all the English branches, and in the Latin, French, and German languages, and in drawing and painting.

Mrs. Marr is assisted by two or three associate teachers. The present number of pupils is twenty-six.

#### COMMON SCHOOLS.<sup>1</sup>

At the time when most of the school districts of this town were organized, Kirkland was included in the town

<sup>1</sup> This paper was prepared by Mr. Gaius Butler.



of Paris. But as the settlement began at Clinton, so let these brief sketches commence here.

The first building erected in Kirkland for the purposes of a common school, stood on the east side of the Village Green, upon the spot now occupied for a similar purpose. It was a frame building one story and a half high. This was afterwards removed, and now stands on the north side of Kellogg Street, and is occupied by Mr. James Hughes. This original school-house was succeeded by a brick building. The bricks used in this structure were made on the farm of Gideon Cole, now owned by James Elphick and Dr. G. I. Bronson. In the spring of 1840, this house having become somewhat dilapidated, was sold at public auction for some \$300, and soon afterward the present frame building was erected on or near the same spot. It is worthy of note that a Mr. Fillmore, brother of President Fillmore, was one of the early teachers in this school-house.

It was originally a very general practice to measure the lot by the size of the school-house, as if a sufficient margin for a play-ground was land thrown away. The school-house on Utica Street was built on a steep bluff, at an angle on two sides of some forty-five degrees, with not one spare foot of ground. A school was sustained on this spot for many years, but a bright light one evening many years ago, showed that the old building was being reduced to ashes.

The first school-house in the eastern part of Kirkland, near Mr. Pickett's, was built by a Mr. Willard, at the contract price of \$150. Low price and poor work. It was attempted to warm the building in winter by a Russian stove, of which Dr. Backus said, "One might about as well warm his feet by a tombstone." Another and

better building was afterwards put up on the same site, but ere long it went by fire, and the district itself was dissolved.

The school in Chuckery district appears to have been for many years in a prosperous condition.

The Franklin district is a large and populous one. The first school-house was destroyed under circumstances bordering on the ludicrous. It may suffice here to state that for a certain cutaneous disease sulphur was regarded as the best remedy ; and that, in order to its being well rubbed in, a large fire was considered necessary. Well, the boys got better, but the red-hot stove-pipe set the building on fire, and the boys were not in a condition to put it out. The present school-house is only an apology for one, and should give place to a better.

The house by the toll-gate, near Mr. Gruman's, has a tolerably spacious play-ground, and is kept in uniformly fair condition.

The district on Brimfield Hill does not seem to enjoy a vigorous life, though it has given to the world some very good men.

Manchester district was originally a large one, and had its school-house at the junction of the Clinton road with the Seneca turnpike. It was subsequently divided, the Oriskany Creek being the line between the districts, and new school-houses being built centrally in each of the new districts.

The first school-house on Post Street was burnt some years ago, but its place has been supplied by a new and suitable structure.

The school-house on the Paris Hill road, near Curtis S. Parmele's house, has been much improved within a few years. The same may be said of the one at the foot of College Hill.

Some three or four districts have been dissolved or annexed to others within the past fifteen or twenty years. Of a few others not herein reported, the history would probably vary but little from those already referred to.

In one respect, at least, the school-house on Prospect Hill, in the western part of the town, is worthy of its high position. For more than fifty years a Sunday-school has been sustained under its roof, with the help of teachers from Hamilton College.

Within the last fifty years, important changes have taken place in the superintendence of our common schools. 1. A board of three inspectors and three commissioners was chosen at the annual town meeting. 2. A town superintendent was substituted. 3. We have a commissioner to supervise all the schools of each Assembly district. It does not appear that all of these changes have been improvements.

## CHAPTER VI.

### AGRICULTURE, HORTICULTURE, AND RURAL EMBELLISHMENT.

#### AGRICULTURE.

THE husbandry of this town, for some time after the first settlement of the place, was necessarily of a mixed character. The land must needs be first cleared of a heavy growth of timber, and a short period must elapse before the plow could with much effect be introduced. The implements used in clearing the forest and subduing the soil were brought from New England, and were heavy and rude as compared with those of the present day. The work to be done required resolute minds and sturdy arms; and these the pioneer settlers possessed. The soil was rich, and soon after it was opened to the sun, waving fields of wheat and grass and corn sprang up on all sides.

When the products of grain began to exceed the wants of the population, the nearest and best market for the surplus was found at Albany, to which place wheat and pork were carried in sleighs every winter. And when the hills and valleys became clothed with pastures, horned cattle and sheep and horses were raised and driven to the same market in large numbers. While these things were going on out of doors, those who live mostly within were not idle. Almost every farmer kept sheep enough to produce a little wool, and raised a quantity of flax, and from these

products female industry carded and spun and wove the common wearing apparel of the household. The buzz of the spinning-wheel was heard as commonly in every dwelling then, as the tinkle of the piano is now.

The town of Kirkland has always had a good reputation for its stock of horses and cattle. It is true that some of the earlier specimens were sorry scrubs, of no high extraction; yet hardy they must have been, or they could not have endured the exposures and rough usage to which they were subjected. After a time, however, marked improvements began to appear, especially in horned cattle. Devons were introduced here about the year 1814, from the herd of Chancellor Livingston, of Dutchess County. Short Horns, or Durhams, appeared in 1818, being brought from Springfield, Mass. The famous Holderness breed was introduced about the same time, by Lewis Pond.

In general, it may be said that the principal agricultural productions of the town have been from an early date Indian corn, wheat, oats, barley, rye, grass, and clover, buckwheat, peas, beans, potatoes, carrots, and turnips. In later years, hops and tobacco have been introduced. Hops, though sometimes very remunerative, have proved quite an uncertain crop, owing chiefly to the variable seasons, and the frequent prevalence of insects and other forms of blight.

#### KIRKLAND AGRICULTURAL SOCIETY.

This Society was formed in the winter of 1861-62, and has held ten autumn exhibitions. It has accomplished a good work by promoting social freedom, and by bringing about a friendly interchange of ideas and experiences, and a healthy competition between the productive indus-

tries of the town. At its annual fairs the Society has been favored with agricultural addresses by Hon. Henry P. Norton, Dr. Thomas J. Sawyer, Dr. Samuel W. Fisher, Prof. Charles Avery, Prof. Edward North, Dr. John C. Gallup, Hon. Horatio Seymour, President Samuel G. Brown, Prof. A. P. Kelsey, and Rev. Dwight Williams. The list of presidents, annually elected, runs thus: Thomas J. Sawyer, John E. Elliott, Edward North, Levi Blakeslee, Edwin Gruman, George K. Eells, Lyman S. Harding, T. A. Gruman, George Griffin, C. W. Eells, Elias Stanton, and Charles L. Kellogg.

## HORTICULTURE.

The orchard and garden have always been held here in high consideration. Orchards were planted at the first from seedlings raised on the spot, and then grafted with scions of the best apples and pears that could be found in New England. Some of these seedlings, however, were perpetuated, and a few of them have proved worthy of reproduction till the present day. Others were useful only for making cider. The peach, plum, cherry, and quince flourished here for a period in perfection, and yielded abundantly; but within the past twenty years they have all gradually declined in vigor, or become the helpless victims of insects or blight, so that now they yield uncertain crops. From recent indications, it is feared that the pear will also soon disappear from the list of our reliable fruits.<sup>1</sup>

Among the pioneer orchardists of Kirkland may be mentioned Naaman Goodsell, Roswell Bronson, Dr. Seth

<sup>1</sup> When Dr. Timothy Dwight visited this town, in September, 1799, he wrote in his Diary as follows: "All the vegetable productions of the climate flourish here. A farmer this year had two hundred bushels of peaches, which he sold for a dollar a bushel."

Hastings, Rev. Dr. Norton, Ephraim Hart, Ozias Marvin, and George Bristol. The native Indian Orchard, in Stockbridge, Madison County, furnished several excellent varieties of fruit, one of the best being the summer apple, known as O'Toole's Indian Rareripe. While the young orchards of Kirkland were growing, large supplies of apples and cider were annually brought to this market by the Indians at Stockbridge. Mr. Goodsell claimed that he first introduced the Early Harvest apple, the Rhode Island Greening, Esopus Spitzenberg, Cornish Gilliflower, Seeknofurther, and Swaar. Rev. Dr. Norton also was quite assiduous in procuring scions from Mr. Prince, of Flushing, and from other friends in New England. Among the varieties of apples introduced by him may be mentioned the Fall Pippin and English Pearmain; and of pears, the Virgalieu and Gansell's Bergamot. Grafting fruit was then quite an occult art, and the good parson went about among his parishioners, inserting scions for them, and teaching them how to do it for themselves. Among the pears introduced by George Bristol, may be named the Madeleine, Bartlett, Seckel, Bleeker, Glout Morceaux, Beurre Diel, and Easter Beurre.

Among the smaller fruits, this town now produces blackberries, currants, grapes, gooseberries, raspberries, and strawberries, and each in numerous varieties. Among the vegetables which have for many years enriched our gardens, we may name the asparagus, beet, cabbage, cauliflower, cucumber, egg-plant, melon, onion, parsnip, pumpkin, rhubarb, salsify, squash, and tomato.



## RURAL EMBELLISHMENT.

## I. ORNAMENTAL GARDENING.

The town of Kirkland has never fallen behind its neighboring communities in the culture of shade trees, shrubbery, and flowers. At first, our native trees were seldom planted for the beautifying of streets and private grounds. Of forest trees it was felt that there were already too many; they cumbered the earth; it was the farmer's daily task to hew them down and burn them to make room for his crops. If trees were at all planted, it was some pretentious foreigner, like the Lombardy poplar, whose aspiring column was thought to mark the progress of civilization. Quite early, however, shrubs and blossoming vines were introduced. The flower-garden, as a general rule, was simply a cultivated border by the door-step, or by the side of the path leading from the house to the street. Here flourished such old-time friends as pinks, marigolds, poppies, sweet-pea, the red peony, columbine, fleur-de-luce, morning-glory, and sweet-william. Sometimes here, but oftener in some chosen corner of the kitchen-garden, were planted such wholesome herbs as sage, balm, thoroughwort, and summer savory, and such refreshing plants as caraway, fennel, and dill. How often the spicy and odoriferous seeds of the latter have beguiled the tedium of long sermons, many a child and mother, and many a clergyman, could thankfully relate!

The pleasure-grounds of our fathers were generally of small extent. They were embraced in the narrow piece of land which lay directly in front of the house, and was inclosed by fences running in parallel lines from

the front corners of the house to the street. The grass within these bounds was seldom mowed oftener than once in a summer.

Between the years 1840-45, a spirit of rural improvement began to spread over the country. These were the days in which the lamented Downing began to write and to make himself felt in every part of the land. These were the days in which a new zeal sprang up for the culture of fruits and flowers, for landscape-gardening, and for the building of tasteful dwellings. This spirit of improvement reached the town of Kirkland, and soon showed itself in many practical ways. It was felt in the orchard and garden; it was seen in the construction of a better class of houses, and in the renovation of old ones; it laid out ampler pleasure-grounds, and remodeled old places which had been formed on the rectangular method, and it planted the roadsides and the village park with shade-trees.

## II. RURAL ART SOCIETY.

The formation of the Society of Rural Art and Taste in Clinton was one of the natural outgrowths of the spirit to which I have just referred. It is but just, however, to record that this association owes its origin immediately to the suggestion of Mr. William E. Canning, of Stockbridge, Mass. This gentleman, while on a visit to Clinton in the summer of 1854, remarked to Rev. Benjamin W. Dwight that Clinton needed only one thing more to develop its rural capabilities, and that was a tree-planting society such as existed in Stockbridge, and the particular features of which he proceeded to set forth. This hint was seized upon by Dr. Dwight, and communicated to a few other gentlemen, by whose united

consultations the original plan was much enlarged and improved, and finally wrought into the present Rural Art Society, whose beneficent influence has long been felt in every part of this town.

This association holds stated monthly meetings at the houses of its members in alphabetical order, taking supper with the family of each member, at which meetings discussions are had upon subjects of practical interest to all dwellers in the country. The topic of each meeting is assigned a month beforehand to some designated member, who makes a careful preparation to introduce the subject of discussion. This is followed by free remarks and inquiries on the same topic by the other gentlemen present. This society taxes itself annually a specified sum for the planting of trees by the roadside. It aims, likewise, to interest itself in all public improvements, and seeks to promote, directly and indirectly, a spirit of rural taste in all parts of the town.

### III. CLINTON CEMETERY.

Not long after the formation of the above-named Society, and partly as one of its natural offshoots, the present Rural Cemetery of Clinton was established. The organization was made at a public meeting of citizens, held June 30, 1854. The land, twenty-five acres in extent, was purchased of Rev. Thomas J. Sawyer, D. D., at a cost of \$115 per acre. A large part of the purchase-money was obtained by voluntary subscription, and the rest by taxation. The grounds were laid out according to a plan furnished by Mr. John C. Hastings, of Clinton. The Cemetery was formally dedicated, September 9, 1856, with the following public ceremonies:

1. The Singing of the Ninetieth Psalm, which was read

by the Rev. S. P. Landers. 2. An Introductory Address, by Hon. O. S. Williams. 3. Reading of Scripture and a Dedicatory Prayer, by Rev. Robert G. Vermilye, D. D. 4. The reading of an Ode by Rev. Prof. A. C. Kendrick, of Rochester. 5. A Dedicatory Address, by Prof. Edward North, of Hamilton College. 6. The reading of a Hymn, by Rev. John H. Hall, and the Benediction by Rev. E. D. Maltbie.

The first Board of Trustees consisted of the following persons: James D. Stebbins, William H. Hubbard, Rufus Mills, Marshal W. Barker, John H. Tower, Peter Fake, Cyrus Nichols, Gerrit I. Bronson, Othniel S. Williams, Curtiss S. Parmelee, Edward North, and A. Delos Gridley. And this Board appointed the following officers: James D. Stebbins, President; William H. Hubbard, Vice-President; Curtiss S. Parmelee, Secretary; A. D. Gridley, Treasurer; John C. Hastings, Superintendent.

In May, 1862, the trustees of "The Society of Clinton" transferred the care of the old Burying Ground to the trustees of the new Cemetery.

#### IV. THE COLLEGE GROUNDS.

Almost simultaneously with the rural improvements made in the town elsewhere, and indeed as a part of them, measures were taken to embellish the grounds of Hamilton College. Before this time, the campus was simply a rectangular plot of four acres immediately surrounding the dormitories. It was inclosed with a wooden fence, and crossed at needful places by straight walks four or five feet wide. Trees had been set out upon it somewhat sparsely, and for the most part in rows. Outside of this central park were some twenty-eight acres of

land, used chiefly for pasture and hay-fields. One prominent feature in the original adornings of the premises was a row of Lombardy poplars in the rear of the buildings, another by the roadside in front, and a double row on the borders of the avenue leading down the hill towards the village of Clinton. These trees were planted partly in the year 1805, by the missionary Kirkland, and partly by President Backus.

In the year 1853, the Faculty and certain other friends of the College in this vicinity felt moved to undertake an improvement of the campus and the other lands immediately surrounding the institution. They were moved to this not only by the prevailing spirit of the times, but because it seemed due to the memory of Mr. Kirkland, who, in his original deed of lands to the Oneida Academy, specified that this portion should be devoted to an ornamental garden. As the result of several conferences on this subject, a plan for remodeling the grounds, prepared by Mr. John C. Hastings, was adopted, and a committee was appointed to carry out the provisions of that plan. This committee consisted of Prof. Oren Root, Mr. J. C. Hastings, and Rev. A. D. Gridley. Subscriptions were soon raised in this town amounting to about \$1000, to enable the committee to make a beginning of the work which had been projected. At the next meeting of the trustees of the College, the sum of \$5000 was also appropriated by them for the use of this committee, who were at the same time requested to serve as the permanent curators of the College grounds.

The first step in the improvements was the incorporation of fifteen acres into one large park. Next came the removal of needless fences and various incumbrances. Unseemly roughnesses were smoothed down, and wet por-

tions of the land were drained, and the whole surface put in a good condition for planting. The old rectilinear walks being sodded over, the entire park was laid out in the modern English method, with roads and footpaths winding in easy curves through its different parts. The carriage-ways and walks were covered with the red shale found in a ravine within the college lands. The premises were surrounded in part with hedges of buckthorn, and in part with wire fences. The latter, after a few years' use, proved nearly worthless, while the former are to-day their own best recommendation.

In planting the grounds, it was a leading object of the committee to introduce as great a variety of trees as practicable. They resolved to obtain a specimen of every desirable tree and shrub, deciduous and evergreen, which might be expected to prove hardy in the climate of central New York. These trees and plants they arranged with a special view to landscape effect, though with some remote reference to a botanical classification. The Pinetum, which they have commenced in one portion of the grounds, contains seven varieties of Pines, nine varieties of Spruce, five of Cypress, six of Juniper, and two of Larch.

The larger portion of the grounds is devoted to trees and grass; but in appropriate places — especially those sections daily traversed by the students — shrubs and vines have been planted, and plots have been laid out in flower-beds, which are cultivated by the undergraduates. Quite recently, the curators have affixed labels to a large number of the rarer trees and shrubs, showing the botanical name of each, and its popular name and habitat.

In addition to those portions of the grounds devoted to arboricultural purposes, and aside from them, sections

have been arranged for base-ball, croquet, and other games. Adjoining the park, also, is the college cemetery, which has recently been laid out in an appropriate manner, and which attracts many a visitor by its rural beauty and by its memorials of the honored and beloved dead.<sup>1</sup>

<sup>1</sup> A fund of \$1000 has recently been given to the college by Mr. Samuel A. Munson, of Utica, the annual interest of which is to be applied to the care and improvement of the cemetery.



## CHAPTER VII.

### MANUFACTURES AND MINING.

BEFORE the establishment of factories driven by water-power, not a little handicraft was practiced in every household of the town of Kirkland. For instance: flax raised in the field, and wool grown on the backs of sheep, were carded and spun and woven into cloth by hand in our dwellings. On the introduction of machinery for these purposes, some sagacious people shook their heads, declaring that the fibre of the wool would be injured by the new processes, but they were soon obliged to give up this conservative notion.

In the early part of the present century, Merino sheep began to be introduced into this country from Spain, and ere long a few found their way to this town. The first specimen brought here was reputed to have cost \$1000. For all farmers of a speculating turn of mind the raising of fine-wooled sheep became the prevailing hobby. The Messrs. Sherrill, of New Hartford, had at one time a flock of nine hundred; and on our own hill-sides they became so numerous as to be reckoned by thousands. Associations were formed in many places for the manufacture of woollen cloths, and one was organized here under the title of the "Clinton Woollen Manufacturing Company." Their building was erected in the year 1810, and is the same which, much enlarged, is now known as the Clinton Factory, and is owned by

the proprietors of Clarks' Mills. The enterprise was successful for a few years, and then ceased to be profitable. During the War of 1812, its broadcloths sold for twelve dollars a yard, and its satinets at a corresponding figure.<sup>1</sup> But on the return of peace, England flooded this country with her cloths so abundantly that the products of Clinton looms had to be sold at two dollars a yard. Of course, the little factory here could not compete with foreign capital and cheap labor, and it ceased to yield returns to its stockholders. The property was first sold to the firm of Sharp and Hutton; then it passed into several different hands, and the factory was for many years suspended. Under its present control and management as a cotton mill, it thrives vigorously.

Some time before 1810, Mr. Amos Kellogg built a fulling-mill on the east side of Oriskany Creek, on College Street. He took the cloths made in the farm-houses of this vicinity and put them through the processes of dyeing, fulling, and shearing, thus fitting them for market and for use. He afterwards sold out to Mr. Clark Wood. The latter moved his machinery to the north side of the road to make room for a carding-machine which was soon put up on the same site by Messrs. Owen and Bennett.

About sixty years ago, a nail factory was established on or near the mill-site now covered by William Healey's grist-mill on College Street. Mr. Silas But-

<sup>1</sup> The first valedictorian of Hamilton College was married in Clinton, during the reign of these high prices, and his wedding-suit was bought from this factory at the rate above mentioned. He was not so hard-pressed, however, as was a distinguished clergyman whose marriage-day came one winter, at a period of the Revolutionary War when no proper wedding-suit could be purchased; whereupon his fond mother had some of her sheep sheared and sewed up in blankets to keep them warm, so that the much-desired felicity might be consummated.

trick was one of the proprietors. The process of nail-making was then slow and laborious, the head of each nail being formed singly and by hand. This factory did not enrich its owners, and was soon closed.

About forty years ago a hat factory was set up by Asa Marvin on the west corner of College Street and Franklin Street. The name of the proprietor, printed in large letters on the front of the building, may still be dimly seen through several coats of paint and abundant weather stains. How many years these works continued in operation the writer cannot ascertain, but it is known that the introduction of steam and of improved machinery in the large establishments of our cities gradually rendered this primitive factory unprofitable.

Quite early in the history of Kirkland, scythes were made by Woodruff & Kinney, at their factory near the present Farmers' Mill. Many persons now living can remember the steady rip-rap of their trip-hammer, which could be heard for several miles. Mowing-machines, worked by horse-power, were then hardly dreamed of; and the farmer's muscle was content with those of the "arm-strong pattern."

Timothy Barnes used to manufacture clocks in Clinton, and the bells to strike within them. His casting of the first church bell in this town was only an enlargement of his regular business. Sylvester Munger repaired and regulated the earlier watches and clocks of Kirkland, and dealt somewhat in silver ware. It has often been reported that he manufactured the Communion service of the Congregational church in Clinton, but better testimony proves that it was made in New York.

Erastus Barnes established the first pottery in this town, his works being nearly in the rear of the late Rev.

Charles Jerome's residence on College Street. He found clay of an excellent quality on the Gleason farm, near Manchester, and his business was, for those times, large and lucrative. Mr. John B. Gregory succeeded him, and carried on the same industry for several years. He was quite a recluse, being seldom seen outside of his own premises. Yet he had a genial soul, and loved to scatter jokes and bits of humor among old and young who came to inspect his work or to buy his wares. He was a devout Methodist. Placing a lump of clay on his lathe, he would set his wheel a-spinning, and, while moulding pan or jug or other vessel, would burst into some old refrain, as —

"Behold the potter and the clay!  
He forms his vessels as he please."<sup>1</sup>

Brick have been made at different times in this town, of an excellent quality. The first were made by Dr Abel Sherman, on the land east of Mr. John Elliott's. house on Utica Street. From this yard came the bricks used in building the old brick school-house on the east side of the Village Green. The chimney of the first school-house in Deansville was made of this brick, and so were many of the first chimneys in Clinton. The method of reducing clay for making bricks here was this: A circular pit some two feet deep and from fifteen to twenty feet in diameter, and floored and sided with inch boards, was prepared to receive the clay and sand in due proportions. Water was thrown on to bring the mass into proper consistency. Then two or more oxen were driven around the circle until the mixture was completed. Brick were also made at an early day on the John Kirkland

<sup>1</sup> Armihians, as well as Calvinists, will sometimes sing counter to their theology and the laws of grammar.

farm, and on David Comstock's farm, near the present Houghton Seminary. The house now owned by B. S. Platt, and the residences of the late Dr. Charles Barrows and of Dr. Austin Barrows, and of Josiah L. Cook, were built of brick from the last-named yard. Of the recent successful works of Robinson and Bronson my readers are well informed.

About fifty years ago a few enterprising citizens commenced the making of potash in Clinton, Dr. Noyes being their scientific adviser. Their factory stood on the stream near the tannery of Bangs and Dillow on Utica Street. The new business sprang up, flourished, and expired within a twelvemonth. Another was commenced near Manchester, which was on a larger scale and lived a longer life.

Several tanneries have been established in this town within the past half century. Theophilus Redfield's stood near the foot of College Hill; John Shapley's in the hollow just east of the village; Rufus Hayes' on the farm now owned by Seth K. Blair; Bangs and Dillow's on Utica Street;— and does it still survive?

As these pages have already chronicled, the first grist-mill in the town was erected in the year 1787 by Captain Cassety, on the east side of the Oriskany, just above College Street. At a later day Simeon Nelson built a grist-mill on the site now occupied by William Healey. A flouring-mill was erected at an early day, forty or fifty rods above the present Farmers' Mill. Afterwards it was moved down-stream and rebuilt under the name of Hart's Mill; and subsequently it took its present designation of Farmers' Mill. Ebenezer Thompson established a flour-mill in Manchester about 1818, which is still in operation near the former residence of A. B. Clark.

Of saw-mills the first was put in operation by Bronson Foot, in the summer of 1788, on the site now used by Mr. Harrington. Another was built not many years later, near the upper end of the Dug-Way, and this was the first use made of the Oriskany as a water-power after it entered the town. On the spot now covered by Mr. Landers' chair factory there was once a saw-mill owned by Mr. Bliss. Ralph W. Kirkland had another a short distance below the present Franklin Iron Works. Mr. S. P. Landers' factory was established by him in 1861, and is still carried on successfully.

In the year 1794 a deed was made by Mr. Bliss to Woodruff and Kinney, for a dike to be cut from his mill-pond (near Mr. Landers' present factory), through his land to the present location of the shop. The water-course having been dug, a trip-hammer shop was built for making scythes, hoes, and for common blacksmithing. After a few years Manross and Wicks became the proprietors. They sold one half of the shop to Charles Faber, who made nail-hammers. The next proprietors were Porter and Kelsey, who made hay-forks. After them came Mr. Wells, who made staves. The next proprietors were Biam and Hiram Davis, who made sash, blinds, and doors. The next owner was James Stewart, who made Excelsior shavings, and carried on the business of upholstery. During its occupancy by Col. Stewart, Mr. M. H. Jones manufactured axes to some extent. Succeeding Col. Stewart came Messrs. Cooke and Case, who, during the war of the Rebellion, when cotton was high, dressed flax. Soon after this they turned their attention to the making of cotton-batting. The same manufacture is still carried on by C. O. Jones, the present proprietor.



In a note communicating these facts, Rev. Mr. Landers observes : —

“ The dates of these several changes and transfers cannot now be learned with accuracy, without reference to the county records ; but for the variety of business done within its walls, I think no building in the town of Kirkland can equal the old Trip-hammer Shop.”

About the year 1830, a Mr. Hurd established a small factory on a little stream between Clinton and Deansville, for the making of German silver spoons. He soon ventured to coin money, secretly, and to circulate it through his agents in other parts of the country. His business becoming at length an object of suspicion, he suddenly left this region for parts unknown. The settlement where he lived has since borne the name of Bogusville.

The small stream known as the Sherman Brook, and which crosses Utica Street near the tannery of Bangs and Dillow, was once used for milling purposes on a small scale. Near the cross-road on the eastern limits of the town it propelled a saw-mill owned by Judah Stebbins and Zadok Loomis. A little farther down-stream it drove a grist-mill owned by Timothy Barnes and his sons. After a few years this property was sold and converted into a distillery. Mr. Gaius Butler tells us that the new proprietors began business with the high moral purpose “ to make a pure whiskey that would not intoxicate.” Precisely how they did this we do not know ; but the tradition goes that the water of their mill-race was used for more than a single purpose.<sup>1</sup>

<sup>1</sup> Let it be noted here that in the ravine through which this stream runs, the stones were quarried for building the college chapel and North College, and the Stone Church in the village.



Still farther down-stream was the saw-mill of John Bird, and lower still stood one built by Thomas Parmele. These several mills have now all disappeared, though the remains of their foundation walls or of their dams may in some instances still be seen. They depended for their working force largely upon dissolving snows and copious rains, and hence were unprofitable in the long run, especially as they had to compete with others in the same town of ampler size and driven by a large and permanent stream.

Here let it be mentioned also, that two furnaces for working up scrap-iron were established in Clinton within the past fifty years, namely, one by Lewis Pond, in the hollow directly east of the Village Green, and another by Andrew Pond, on the Manchester road, just north of Mr. Gunn's house. Both were of short duration.

A cotton factory was built at Manchester, in the year 1815, the name given in its charter being "The Manchester Manufacturing Company." Its capital stock was \$100,000. The works were put up on a contract by Thomas R. Gold, Theodore Sill, and John Young, and the building was stocked with such machinery as was then in use.

The power-loom was not known at that time, and all the cloth of this period was woven by hand. From this factory a large amount was put out into private families far and near, some of it being sent from twenty to thirty miles for weaving. The price paid for weaving was eight cents a yard. On the introduction of the power-loom and other improvements in machinery, the cost of manufacturing was so much reduced that in a few years the cloth was sold for six and eight cents per yard.

In 1831, the factory was enlarged, and ninety-six

looms and other new machinery were added. In the year 1854, the factory was burned to the ground, and was not rebuilt. During the past year, a blast furnace, called "The Clinton Iron Works," has been built on the site of the old factory, and uses the same water-power.

#### IRON ORE MINES.

The most important manufacturing industry ever organized in the town of Kirkland is the blast furnace, known as the Franklin Iron Works. The iron here produced is made from ore dug from the neighboring hillsides. This ore was discovered quite early in the history of Kirkland, on the farm of the late James D. Stebbins; and it lay so near the surface that it was turned up by the plowman while preparing his field for a crop. Patrick little knew that he had uncovered the most useful of all minerals. Since then, it has been found in many places along the eastern and western slopes of the town. For many years it was dug in small quantities, and carried to Taberg, Constantia, and Walesville, where it was worked into pig-iron; but the business of mining did not flourish to any great extent until the Franklin Iron Works went into operation in 1852.

From an instructive paper read by Mr. John E. Elliott, before the Clinton Rural Art Society, in December, 1864, I glean the following facts:—

Iron ores are found in various parts of Oneida County. The deposits run across the county in northwest and southeast lines. They crop out first in the western parts of the county, in the town of Verona, near Oneida Lake. A considerable amount of ore was drawn from this bed in former years, but after the opening of the richer beds in the town of Kirkland, these old deposits were abandoned.

Iron has been found and mined in several parts of the town of Westmoreland. "It is a little remarkable," says Mr. Elliott, "that the Hecla Furnace Company drew a large part of their ore from the town of Kirkland, a distance of six miles, driving their teams over an undiscovered bed of ore lying near the surface within one mile of their own works, and with an abundance of it in the immediate vicinity." Passing southward into the town of Kirkland, we find it again on the farms of Messrs. Healey, Gunn, and Norton, from which beds much has already been drawn to the Franklin furnace. At this point the Oriskany Valley cuts the vein in two. Crossing the valley in a southeasterly direction, we find the ore again on the Kellogg farm, where it has been mined extensively. From this point it extends easterly, cropping out on the farms of Henry L. Barker, James D. Stebbins, and Charles Wells. Beyond this last-named land the vein becomes thin and of a poor quality. It however reappears in New Hartford, and is of considerable richness, though not abundant.

The ores of the town of Kirkland, "when properly sorted," says Mr. Elliott, "and melted with charcoal, will make about fifty per cent. iron; melted with anthracite coal, from forty to forty-five per cent. The Westmoreland ore will not make over thirty to thirty-five per cent.; the Verona ore still less. In New Hartford, on the west side of the Sanquoit Valley, it would probably be about twenty-five per cent. On the east side of the valley, it is as rich as the Kirkland ores."

The ores of this region when used alone make the finest of castings for ornamental purposes; in their molten state they flow like water, and fill up every part of the mould with perfect nicety. A large portion of the iron

made in this town is used for stoves, and other castings requiring a high finish. It is not suitable for making railroad iron or wrought iron bars, because it lacks in strength; but when mixed with other ores, it is valuable for such purposes. At Poughkeepsie, it is used for making pig-iron in about equal proportions with the Lake Champlain and hematite ores. At Buffalo, it is mixed with the Kingston magnetic and the Lake Superior ores, and makes an excellent grade of railroad bars, chairs, spokes, etc. The Kirkland iron is largely used in the manufacture of the famous Fairbanks' Scales.

The iron ore of Kirkland is a greater source of wealth to the town than many suppose. The product of the several mines is now about thirty-five thousand tons a year; and when the new furnace at Manchester is completed, it will be greatly augmented.

#### THE FRANKLIN IRON WORKS.

The existence of numerous beds of iron ore in this town early suggested the project of building a furnace for their reduction here. For it seemed plain that if furnace-companies in other towns could afford to draw the ores of Kirkland to their distant works and find it profitable to do so, then it would be more profitable to manufacture the iron here; since it would cost less to bring the fuel to the ore, than to carry the ore to the fuel.

In the year 1850, a company was formed in this town for the manufacture of iron, consisting of the following persons: Lester Barker, Mills and Parker, S. P. Landers, Miss L. M. Barker, H. H. Kellogg, Henry L. Barker, Thomas J. Sawyer, Rollin Root, Frederic Tuttle, Morris S. Wood, John E. Elliott, John R. McConnell, and John

Owston. The capital stock was \$16,000. It was resolved to build a furnace of sufficient capacity to make from six to ten tons of iron per day. The construction of the works was commenced in January, 1851, and continued through the year. In the progress of this enterprise, Mr. Jonas Tower, of Crown Point, a man well skilled in the manufacture of iron, was employed to superintend the work here, and he soon advised the company to build a larger furnace than they had at first projected. As the original stockholders were unable to furnish the capital required for this enlargement, a new company was formed early in the year 1852, with Mr. Alfred Munson, of Utica, and Mr. Tower as additional stockholders, and with the capital stock increased to \$32,000. The work of construction was then resumed, and carried forward to completion.

Since this beginning of the manufacture of iron here, the works of the company have been greatly enlarged and improved. In the words of Mr. Landers (to whom I am indebted for the foregoing statistics), "This furnace has made a blast of four years and ten months' duration, probably the longest ever made by any furnace in this country, if not in the world. It has converted the ores which had been lying waste under the ground since the creation, into useful products, has increased the resources of those who projected it, and has helped forward in many ways the best interests of the town of Kirkland."

In the year 1864, the furnace property passed into the hands of a new corporation, with the following officers: O. B. Matteson, president; E. B. Armstrong, vice-president; Delos DeWolf, treasurer; H. S. Armstrong, managing trustee; C. H. Smythe, secretary. The capital stock was then increased to \$100,000.

The first stack was of sufficient capacity to produce one hundred tons of iron per week. In 1869-70, a new stack was built which now makes one hundred and sixty tons a week, using about three hundred and fifty tons of ore and two hundred and forty tons of coal for the same. This stack was constructed with an iron casing resting upon six columns. It is fifty-five feet high, and fourteen feet diameter at the base. The furnace, as now arranged, is blown by a direct acting engine, which was manufactured by Knowles & Sibley, of Warren, Massachusetts. The blowing cylinder is seven feet diameter, and ten feet stroke.

The old stack was rebuilt in the year 1871, and was made of the same capacity as the new one. It was put in operation in the summer of 1872. Both stacks have closed tops. The waste gas is brought down to the ground, and is used for making steam and heating the blast.

#### CLARKS' MILLS.

In the summer of the year 1846, a cotton factory was established on the Oriskany Creek, near the northern line of the town, by Messrs. Ralph Clark, Eneas P. Clark, and A. B. Clark. This factory, as well as the settlement which grew up around it, was styled Clarks' Mills.

The corner-stone of the main building was laid June 16, and the brick-work was finished November 14. It was four stories high, two hundred and seventy-five feet long, seventy feet wide, with a wing in the rear of about one half the dimensions of the main building. One hundred and eleven looms were set in place April, 1849. Spinning began in April, and carding in May. Subsequently the woolen factory at Clinton and the Peckville Mills were purchased, the first being at the time thor-



oughly repaired and enlarged, and the latter rebuilt. A mill for making batting and rope was also established at Clarks' Mills by the company.

In the year 1873 the factory changed its proprietors. The officers of the new company are W. A. Ogden Hege-man, president; George W. Adams, secretary; Edgar B. Clark, treasurer; William Allison, receiver and book-keeper; and William Young, superintendent. The present number of looms in operation is two hundred and eighteen. The Central Mills manufacture on an average 30,000 yards of sheeting per week; and their annual production is expected to reach 1,750,000 yards. The Clinton Mills produce about 700,000 yards annually, of denims and ticking. The number of operatives employed by the company is two hundred and fifty, and more will be added in the course of this year. The capital stock of the corporation is \$500,000.

#### THE CLINTON IRON COMPANY

was organized in November, 1872, with a capital of \$100,000. The officers are Theodore W. Dwight, LL. D., president; S. A. Bunce, vice-president; Theodore Avery, secretary and treasurer; B. S. Platt, superintendent. The furnace is located at Manchester, on the site of the old cotton factory. Several farms containing ore have been purchased by the company. The stack, which was commenced in April, is now finished. It is forty-eight feet high from the hearth, forty feet being of stone and eight feet of iron. The base is thirty-one feet square on the outside. The bosh is thirteen feet in diameter. It is expected that this stack will produce fifteen tons of iron daily. The stack-house is sixty feet by one hundred, and the cast-house is fifty feet by one



hundred and ten. The wheel-house is thirty-six feet by forty.

The furnace is connected with the Rome and Clinton Railroad by a switch one half mile in length. It is expected that the works will commence the manufacture of iron in January 1874.

#### CHEESE FACTORIES.

Cheese factories were established in this town about twelve years ago, and have proved to be quite an important industry. The sale of milk has not only yielded a fair profit to the farmer, but has relieved the farmer's family from a great burden of care and labor.

The first company organized was that at Manchester, in the fall of 1862. Its original capital was \$2000, afterwards increased to \$3000. Its first officers were Benjamin Barnes, president; George W. Pixley, secretary; and E. C. Lewis, treasurer.

The factory has received the milk from four hundred to six hundred and fifty cows, annually, varying in number from year to year. The amount of cheese made in 1863 was 112,154 pounds. In 1866, it was 149,658 pounds. In 1867, it was 159,480 pounds. In 1871, owing to the high price of butter, it was only 74,466 pounds. In 1872, the factory was leased for three years to Jones, Faulkner & Co., of Utica, for the manufacture of butter and cheese. They use at present the milk of four hundred and fifty cows.

In the year 1864, a cheese factory was set up in the Chuckery district by a stock company, consisting of J. H. Hubbard, Alfred Jones, Robert W. Evans, Enos Potter, and W. W. Palmer. From that time to the present their constituency of cows has ranged from three

hundred to six hundred. The amount of cheese made has also varied from 85,000 to 182,000 pounds annually. The prices received have ranged from ten cents to twenty-six and a half cents per pound. This factory is in operation from May 1 to October 1 of each year. At present Enos Potter is treasurer of the company, and R. W. Evans secretary.

The factory at Franklin was established by Thomas T. Sawyer, Jr., in 1866. The first year it made 100,630 pounds of cheese, which sold for \$17,310.89. From that time to the present its sales have ranged from \$20,493.46, to \$11,768.71. In 1872 its sales were \$12,654.04. For the first two years Cyrus Nichols was superintendent; since then it has been under the management of Charles B. Van Slyke. For the first year R. Ferris was treasurer; since then its accounts have been kept by Thomas H. Brockway.

## CHAPTER VIII.

### OF MANY THINGS.

THIS history would be incomplete without some record of those men who were prominent here at an early day in the several professions and in the pursuits of business. Accordingly, I mention of Physicians, the names of Sewall Hopkins, Seth Hastings, John Fitch, and Emory Bissell. Of Lawyers, Joseph Symonds, William Doves, William Hotchkiss, John Kirkland, Ebenezer Griffin, Julius Pond, and Othniel Williams. Of Merchants, George W. Kirkland, Ralph Kirkland, Thomas Hart, and his two sons Ephraim and Thomas, Job Herrick, Chauncey Gridley, Orlando Hastings, Eurotas Hastings, Joseph Stebbins, Orrin Gridley, and Solomon Lamberton. Of Farmers, the more prominent were Nathaniel Griffin, Eli Bristol, Joel Bristol, Samuel Kirkland, David Comstock, Ozias Marvin, Solomon Gleason, Jesse Curtis, Barnabas Pond, James Bronson, Samuel Royce, Judah and Joseph Stebbins, Salmon Butler, Aaron Kellogg, Amos Kellogg, David Pixley, Reuben Gridley, John Hart, and others hardly less conspicuous.

The streets laid out at the first settlement of the place were the following: the street leading from the Village Green to Utica, with that which branches off from it at the right and runs easterly through the Butler and Stebbins' neighborhood, and formerly called Brimfield Street; the streets running from the southeast corner of the

Green to Chuckery and to Paris Hill; College Street, with the road branching off from it at Professor Dwight's and leading to Deansville, and the two streets branching from it north and south at the foot of College Hill; the street running from the village directly north to Manchester, with the road branching from it near the old cemetery, and leading to Lairdsville.

Mulberry Street was opened in the year 1833 or 1834. William Street, Marvin Street, and Chestnut Street were opened in 1850; Canal Street in 1851; Meadow Street in 1856; Franklin Avenue in 1858; Elm Street in 1861; Prospect Street in 1864; and North College Street in 1873.

The Chenango Canal which leads from Utica to Binghamton, and crosses this town diagonally from northeast to southwest, was constructed during the years 1834-35. The lockage of this canal within the limits of the town is about two hundred feet.

A plank road, leading from Utica to Waterville, and passing through this town, was built in the year 1848. It was for many years a great convenience to the public, and was profitable to the stockholders; but since the construction of the several railroads in this county it has declined in importance and value.

In the year 1854 a telegraph line was opened between Oxford and Utica. John Foote, of Hamilton, was the first president of the company; and John H. Tower was the superintendent of the office in this place for several years. In the course of five years, the enterprise not proving very profitable, the stock was transferred to the Albany and Buffalo Telegraph Company. It was afterwards sold to the Western Union Telegraph Company, by whom the business of the line has since been conducted.

An express office was opened here in the year 1858, under the charge of Gen. Samuel Comstock. The business at that time was very small, but has since greatly increased. It is now conducted by the American Express Company.

In the year 1845 a bank was established in Clinton by Orrin Gridley, he being its proprietor and president. It was named the Kirkland Bank. It was reasonably profitable to its manager, and was in many ways helpful to the business of the town. On the decease of Mr. Gridley, in April, 1847, the bank passed into the hands of his son, Albert G. Gridley, who conducted it until the fall of 1854. At this time the bank, not proving sufficiently remunerative, its circulating notes were called in and its affairs closed.

Subsequently an exchange office was opened by E. S. Hopkins, and was continued for a year or more.

In 1862 the Lincoln Bank was established, with William H. Marston as president, and Henry M. Burchard as cashier. It was discontinued in June, 1864.

In January, 1866, a banking house was opened by George Bissell & Co., in the building formerly occupied by the Kirkland Bank. Mr. Philip J. Hart was the cashier. It was closed in August, 1868.

Another banking house was established January 19, 1870, by Messrs. Bunce and Dunbar, in the building already referred to, on the east side of the park. It is still in successful operation as a bank of deposit and for the negotiation of drafts and loans.

The village of Clinton obtained from the Legislature a charter of incorporation, April 12, 1843. Its charter was amended and considerably enlarged March 25, 1862; and it was amended a second time April 2, 1866, and a third time in 1873.

The population of the town of Kirkland at present (1873), is about four thousand and fifty. The population of the village of Clinton is eighteen hundred.

On the 10th of July, 1846, the first newspaper was issued in Clinton, by L. W. Payne, under the name of "The Clinton Signal." After two years, certain members of the senior class in Hamilton College proposed to the proprietor a change in the name and style of the paper, and offered their assistance in its editorial management and in procuring subscribers. He acceded to their request, the paper being called "The Radiator," and in its new form, a neat quarto of eight pages. The luminary shone well for a time. But at the end of twelve months it went out; in other words, it did not prove remunerative and was given up, and the old name and style of the paper resumed.

In the year 1852 the publication of the paper was suspended. Not long after this Mr. Payne, having associated with himself Ira D. Brown, started a new paper called "The Oneida Chief," which, with some changes of ownership, continued in existence several years. In 1856 Mr. Payne sold his paper to Francis E. Merritt. About a year afterward Mr. Merritt sold it to the late Galen H. Osborne, who adopted the name of "Chief and Courier." Mr. Osborne was a spirited editor, but his paper did not enrich him. In August, 1859, M. D. Raymond purchased the paper, and has continued its publication to the present time. Under Mr. Raymond's management it has been well conducted; and we are happy to know that, in connection with the business of job-printing, it has proved profitable to its proprietor.

An agricultural paper styled "The Northern Farmer," was established here, by T. B. Miner, in the year 1852.

At first it was a monthly of sixteen pages. In 1854 a forty-eight page edition of "The Farmer" was issued in connection with the original paper. In January, 1856, "The Rural American" was added, a weekly quarto of eight pages. Not long afterwards both editions of "The Farmer" were dropped, and "The Rural American" continued in their place. This latter paper was subsequently changed into a semi-monthly, and in its new form attained a marked success. At the close of the year 1855 it numbered nearly twenty-four thousand subscribers. In the year 1868 the paper was removed to New Brunswick, New Jersey.

The project of a railroad from Utica to Binghamton<sup>1</sup> through the Oriskany and Chenango valleys, was agitated at times for many years; but the first company for that purpose was organized in 1853. A large amount of stock was subscribed, the route was surveyed and in some sections located, and the right of way obtained. In June, 1854, Mr. James Hall, the chief engineer of the company, prepared and published an extended report, showing clearly the feasibility and importance of the enterprise. But the protracted illness of Alfred Munson, Esq., of Utica, the able and efficient president of the company, delayed the commencement of the work, and his death in 1854, led to its abandonment, and the dissolution of the company.

In 1859 the Legislature of the State passed an act granting a charter to build a railroad on the berme-bank of the Chenango Canal; but as the company was restricted to the use of horse-power, which was not deemed sufficient for so long a route and so important a work, the company was never organized.

<sup>1</sup> This sketch was prepared by Hon. O. S. Williams, President of the Utica, Clinton, and Binghamton Railroad.



In 1862 the railroad project was revived, and in different forms was pressed with much energy. The Utica City Railroad Company was organized, and in 1863 built a street road from Utica to New Hartford. In 1864 the charter of this company was enlarged, the route extended, and the steam-road from New Hartford to Clinton was built, and trains commenced running upon it in September, 1866.

Finally in July, 1867, the charter was again enlarged, and the route extended under the name of the Utica, Clinton, and Binghamton Railroad Company, with a capital of one million of dollars. The road was completed to Deansville in December, 1867, to Oriskany Falls in December, 1868, and to Hamilton and Smith's Valley, in the county of Madison, in September, 1870, where it formed a junction with the New York and Oswego Midland Railroad. In 1871 the company built a steam-road from New Hartford to Utica, and the whole route from Utica to Smith's Valley was completed and put in operation. The length of the steam-road is thirty-two miles, and its cost, including the equipment and rolling stock was about \$1,200,000.

In December, 1871, the road was permanently leased to the New York and Oswego Midland Railroad Company, with the guaranty of the Delaware and Hudson Canal Company, and it is now operated by them greatly to the advantage of the lessees and the public.

The Rome and Clinton Railroad Company was organized May 24, 1869. Its directors elected the following officers: namely, William S. Bartlett, President; E. B. Armstrong, Vice-President; A. W. Mills, Secretary; Bloomfield J. Beach, Treasurer. Subscriptions to the stock in considerable amount were obtained, and the

several towns along the line of the road were bonded as follows: Kirkland, for \$40,000; Westmoreland, for \$40,000; Rome, for \$60,000. The right of way having been obtained, and sufficient private subscriptions secured, mostly in Kirkland and Rome, the directors proceeded to let the contract for building the road, on the 28th of October 1870, to Willis, Phelps & Company. The road was completed in the fall of 1871. It was then leased to the New York and Oswego Midland Railroad Company, and said lease was guarantied by the Delaware and Hudson Canal Company. Said lease runs for ninety-nine years, and includes a perpetual renewal of its charter. The cost of building the road was \$370,000; and it is rented for \$25,000 per annum, payable every six months.

#### PATRIOTISM OF THE TOWN OF KIRKLAND.

It would be unpardonable in us to make no record of the patriotism of the inhabitants of Kirkland. We only regret that our knowledge of what they suffered and achieved is so small. All that can now be learned is as follows:—

Of those who served in the War of the Revolution, this is the Roll of Honor:

Captain Bullen,	John Blunt,
Captain Moses Foot,	David Comstock,
Captain Look,	Samuel Curtiss,
Andrew Blanchard,	Thomas Goodsell,
Charles Bartholomew,	Ozias Marvin,
Phineas Bell,	Stephen Markham,
Eli Bristol,	Barnabas Pond,
Samuel Bingham,	Philemon Trowbridge,
Numan Blodgett,	—— Smith,
John Bullen,	—— Stillman.

Of those who served in the War of 1812, the following is the Roll, as far as it can now be made out:—

Captain Isaac Benedict,	James Groves,
Captain Orrin Gridley,	Thomas Hart,
Lieut. Samuel Comstock,	Franklin Hickox,
Ensign Orange Foot,	George Hickox,
William Anderson,	Silas T. Ives,
Lester Barker,	Henry Kellogg,
John Crocker,	William Marvin,
Horace Foot,	Noble Morse,
Silas Foot,	Chester Parmelee,
Orsamus Gleason,	Phineas Pearl,
Naaman Goodsell,	James D. Stebbins.

In the year 1814, Lieut. Samuel Comstock was promoted to the rank of Adjutant General.

On the breaking out of the Southern Rebellion in the year 1861, the inhabitants of Kirkland showed themselves loyal to the Union, and ready to do their part in preserving it. A large meeting of citizens was held at the Clinton House, April 24, 1861, at which stirring speeches were uttered and patriotic resolutions were passed, and subscriptions made for the benefit of volunteers and their families. Soon afterward, military companies were formed in this neighborhood, which received many recruits from Clarks' Mills, Healey's Mills, Clinton and Hamilton College. National flags were thrown out from school-buildings, church-spires, and from many private houses. Clergymen preached often and earnestly upon the paramount duty of sustaining the government in the great struggle already begun. The ladies organized benevolent societies for providing clothing and other comforts for the soldiers. These articles were sent on, from time to time, to the seat of war, and contributed much to the health and happiness of the young men from Kirkland.

As the war progressed from year to year, and new supplies of fighting men were called for by the President, bounties were offered by the town to all volunteers, amounting, at one time, to \$300 for each soldier. These bounties were raised by taxation.

Of those who enlisted under the several calls of the government, from April 1861 to April 1865, the following is believed to be a complete list:—

- Avery, Edward W., U. S. Navy.
- Aitkins, Thomas, 146th Regt.
- Aitkins, William, 146th Regt.
- Abbott, Sidney M., 36th Ill. Regt.
- Abbott, A. M.
- Abbott, Emory.
- Abbott, Newell J.
- Armstrong, Amos P., 117th Regt.
- Armstrong, Richard.
- Adams, James M.
- Anderson, Henry.
- Ayer, John.
- Ashley, Charles G., 146th Regt. Died in Andersonville prison.
- Ackerman, John, 26th Regt.
- Armstrong, James.
- Athem, John S.
- Allen, Jacob.
- Allen, Edward.
- Bates, Benjamin, 26th Regt.
- Blanchard, Daniel N., 146th Regt.
- Blake, Peter, Serg., 146th Regt.
- Bartholomew, Wm. L., Capt., 117th Regt.
- Barton, Thos. W., 117th Regt.
- Baxter, James, 101st Regt.

Bronson, James C., Col., 57th Regt.  
Bryden, John, Jr., 117th Regt.  
Bryden, M. C., 26th Regt.  
Brown, Charles, 14th Regt.  
Button, L. D.  
Brockway, Dr. A. N., Surgeon.  
Bartholomew, Geo. A., Corp. Killed at Fort Fisher.  
Bass, Levi, 117th Regt. Wounded.  
Bass, Jeremiah, 26th Regt.  
Bennett, Julius, 117th Regt.  
Bennett, Seymour.  
Bennett, Charles.  
Bradley, George, 117th Regt. Killed in service.  
Bodis, John.  
Bice, Peter.  
Butts, Charles A.  
Burns, Peter, 26th Regt.  
Benjamin, O. D., 26th Regt.  
Burrill, Alonzo.  
Budd, Francis.  
Budd, Samuel A.  
Byron, H. M.  
Carr, Henry. Died in service.  
Carr, Archibald.  
Cailin, Samuel, 14th Regt.  
Catlin, Charles, 146th Regt.  
Campbell, Wm., 146th Regt.  
Camp, Albert, 8th N. Y. Cav.  
Camp, Willard, 117th Regt.  
Casey, James, 57th Regt.  
Cabot, Frederic.  
Chapman, Isaac, 146th Regt.  
Clark, Nathaniel F.

- Cooley, O. B., 26th Regt.
- Crossman, Jas. B., 97th Regt.    Killed in service.
- Conlon, Michael.
- Conick, Robert, 26th Regt.
- Covil, David.
- Coyle, John.
- Crumb, Percival.
- Crumb, William, 146th Regt.    Died in service.
- Curtiss, Jesse, 101st Regt.
- Dayton, Oscar W., Bates' Battery.
- Demarse, John, 57th Regt.
- Deans, James, 146th Regt.
- Dillow, Richard, 146th Regt.
- Doyle, Patrick.
- Donnelly, John, 57th Regt.
- Donovan, Michael.
- Duffy, John.
- Duffy, Patrick.
- Dunster, William, 117th Regt.
- Ernst, John D., Serg., 117th Regt.
- England, Robert W., Serg., 146th Regt.    Killed at  
Gettysburg.
- England, Francis A., 146th Regt.
- Elphick, Charles, 35th Regt.
- Fay, Owen.
- Fay, Patrick, 101st Regt.
- Farrington, Samuel, 146th Regt.
- Farley, James, 4th Artillery.
- Finian, Christian, 57th Regt.
- Ferry, Eugene, 8th N. Y. Regt.
- French, Ephraim, 146th Regt.
- Fredericks, Godfrey, 146th Regt.
- Fogus, Walter.

Fuller, Henry. Died.  
Fuller, Frederic J., 14th Regt.  
Flynn, Richard, 117th Regt. Killed in service.  
Garland, Frank, 61st N. Y. Regt.  
Gainerd, Thomas.  
Green, Martin.  
Grinnell, Charles, 101st Regt.  
Griffin, Frederic A., 57th Regt. Died in service.  
Griffin, William.  
Gridley, Henry.  
Goodfellow, Henry.  
Goodfellow, John T., 146th Regt.  
Goodman, B. F.  
Goodman, Albert, 57th Regt.  
Goodman, William.  
Gruman, Charles C., Serg., 117th Regt. Wounded.  
Hassam, Lorin.  
Hallam, Charles.  
Haywood, Caleb, 117th Regt. Died in service.  
Harrington, Edward, Serg., 117th Regt.  
Harrington, Jeremiah.  
Harrington, James, 57th Regt.  
Hannegan, William, 3d Artillery.  
Hannegan, Michael.  
Hannegan, James.  
Haver, Augustus, 12th Regt.  
Healey, William H.  
Harrison, John M.  
Habersham, Charles.  
Heacox, Samuel.  
Heacox, Charles.  
Herder, Joseph, 57th Regt.  
Hill, Thomas.



Hill, Samuel.

Hill, John, 57th Regt.

Hinckley, N. B., Serg., 117th Regt. Died in service.

Holt, Adam.

Homer, Porter J.

Howard, Henry, Colored Regt.

Howe, Alonzo. Died in service.

Howe, Lester.

Homes, Samuel E., 117th Regt. Died in prison.

Hubbard, F. H.

Huntley, Thomas.

Hyde, Samuel, 146th Regt.

Ingraham, Frank, 146th Regt.

Ives, George H., 14th Regt.

Jackson, John, 146th Regt.

Jackson, Farrar, 146th Regt. Killed in service.

Jenkins, Martin, 117th Regt.

Jones, S.

Johnson, Charles.

Johnson, Thomas, 146th Regt.

Kennedy, Daniel, 57th Regt.

Kenyon, Hartwell, 117th Regt. Died in service.

Kenyon, Charles H., 117th Regt.

Kellogg, George W.

Kinne, E. O., Bates' Battery.

Kirkland, Ralph T., 146th Regt.

Kirkwood, John.

Kilmurry, Michael, 16th Artillery.

Lathrop, Wm. H., Col., 39th Ohio. Killed in service.

Lathrop, Charles, 117th Regt.

Lathrop, Joseph, 57th Regt.

Lathrop, John C.  
Lapham, Francis, 8th N. Y. Cav.  
Linebeck, Nelson.  
Loomis, Henry, Capt., 146th Regt.  
Lord, Austin, 146th Regt.  
Lord, James, 146th Regt.  
Lucas, Orrin C.  
Lucas, Albert W.  
Ludlow, Patrick.  
Lyman, Thomas H.  
Mahan, Charles P., 146th Regt.  
Mannering, George W., 101st N. Y.  
Marsh, John D.  
Marsh, N. B., 57th Regt.  
MacBride, John, 14th Regt.  
MacCluskey, Paul, 26th Regt.  
MacQueen, N. M.  
Maxted, James, 14th Regt.  
MacEntee, Hiram, 146th Regt.  
MacEntee, Emmet, 57th Regt.  
Markham, Charles.  
Mercer, Thomas.  
Miller, Henry H., Corp., 117th Regt. Wounded at  
Petersburg.  
Miller, Samuel, 117th Regt.  
Miller, David, 146th Regt.  
Miller, George, 26th Regt.  
Miller, Frank, 146th Regt.  
Miller, John.  
Miner, Oscar P., 101st Regt.  
Miner, Cary C., 26th Regt.  
Morgan, Edward.  
Mosher, Augustus.

Mooney, Francis, 8th N. Y. Cav.   Killed.  
Morgan, Patrick, 57th Regt.  
Munger, Wesley B.  
Munger, Levi.   Died in service.  
Murphy, Edward, Corp., 117th Regt.   Killed.  
Neenan, ——.   
Nolan, Michael.  
Northrop, ——.   
Owston, William N., Bates' Battery.  
Patten, R. D., 26th Regt.  
Pratt, Benjamin.  
Pratt, P. ——.   
Payne, George W., 57th Regt.  
Payne, David H.  
Pegan, James.  
Phelps, Fordyce, 146th Regt.  
Pearl, George W., 117th Regt.  
Petch, Thomas.  
Peters, Valentine, Lieut., 26th Regt.  
Phillips, Arthur.  
Pixley, Austin M.  
Powell, Isaac P., Major, 146th Regt.  
Powell, Jeremiah.  
Powers, William H., 117th Regt.  
Quinn, Edward.  
Rathbun, John, 117th Regt.  
Raymond, Samuel W. Jr., Serg., 146th Regt.  
Reed, Archibald, 26th Regt.  
Reed, Thomas.  
Reed, Henry.  
Reese, David, 146th Regt.  
Reed, George W.   Killed at Fort Fisher.  
Reyon, Robert.

Richmond, Joseph C., 117th Regt. Died in service.  
Richardson, Edward, 146th Regt.  
Richardson, Joseph.  
Rice, James.  
Rodice, John, 117th Regt.  
Rowler, Andrew T.  
Robinson, George.  
Robinson, Lewis.  
Ross, David, 14th N. Y. Inf.  
Russell, Benjamin F. Killed in service.  
Sanford, W. H., 26th Regt.  
Sanford, D.  
Sanders, ———.  
Sayre, Thomas H., 146th Regt. Died at Andersonville.  
Sawyer, Thomas J., Major, 47th Regt.  
Sawyer, Oscar G.  
Sawyer, Frederick, Capt., 47th Regt.  
Sanford, Z. W.  
Stack, Matthew.  
Savage, John, 117th Regt.  
Seamen, James M., 146th Regt.  
Seamen, Loring D. Died in service.  
Seamen, Jerome, 1st Lieut., 146th Regt.  
Shehan, Dennis.  
Spencer, Reuben.  
Stewart, James, Col., 146th Regt.  
Seymour, Charles F., Bates' Battery.  
Skinner, Benjamin F., 57th Regt.  
Smith, Vincent.  
Smith, Thomas, Serg., 117th Regt.  
Smith, John F., 57th Regt. Killed at Gettysburg.  
Smith, Truman, 8th N. Y. Cav.

- Stocking, S. W., 14th Regt.  
 Stockbridge, Joseph, 146th Regt.  
 Stockwell, L. P., Serg., 146th Regt.  
 Strong, George W., 146th Regt.  
 Strong, Charles, 115th Regt.  
 Shorey, E. O., 57th Regt.  
 Shorey, Henry.  
 Sumner, Charles, 101st N. Y. Regt.  
 Taft, Niles, 117th Regt.   Killed in service.  
 Trask, E., 117th Regt.  
 Trask, John, 117th Regt.  
 Taylor, William, 146th Regt.  
 Timian, Christian, 57th Regt.  
 Twitchell, E. W.  
 Thomas, George, 26th Regt.  
 Thorman, Hugh, 57th Regt.  
 Towr, Jay H., Lient., 16th Wisc. Regt.  
 Topping, William, 57th Regt.  
 Thompson, Ezra.  
 Thompson, Calvin.   Died in Salisbury Prison.  
 Turner, Webbon, 117th Regt.   Died in service.  
 Turner, Frederick.  
 Turner, Roswell, 117th Regt.   Killed.  
 Utle, Mr.  
 Vosburg, James.  
 Vosburg, Daniel.  
 Wallace, Michael, 57th Regt.   Killed.  
 Walker, Henry.  
 Waterman, Lorenzo.  
 Ward, John G.  
 Warner, Edgar, 117th Regt.   Died in service.  
 Warner, Jonathan C., 117th Regt.   Died in Salisbury  
 prison.

Welch, Garrett.  
Welch, Lawrence.  
Wells, Frederick, 101st Regt.  
White, Delos M.  
Wilson, Matthew.  
Willard, Charles.  
Wicks, John W.  
Wicks, Edward B., Lieut., 101st Regt.  
Wilson, Thomas A., Capt., 146th Regt. Died in service.  
Whipple, John, 8th N. Y. Cav.  
Whiting, B. F., 57th Regt.  
Williams, David.  
Woolnough, Monroe, 117th Regt.  
Wholahan, Michael, 146th Regt.  
Wood, Albert H., 14th N. Y. Artillery.  
Wood, Adelbert S., 146th Regt.  
Wolfe, James B.  
Young, John B.

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In reviewing the pages of this book, I am made sensible that some things which should have appeared here have been left unrecorded, and that in many instances the spirit of the past has been imperfectly caught. The incidents, especially of our homespun age, the times of Dr. Norton and the old white meeting-house, are worthy of a fuller recital. But I can now, in this conclusion, only glance at a few of them.

. . . . In those days there were no buildings on the north side of College Street between the Comstock house, now Mr. Platt's, and the Marvin house, now Mr. Sherman's; nor on the south side between Mrs. Lucy Will-

iams' now Mrs. Wood's, and Captain Barnes', now Rev. Mr. Jerome's. The Chenango canal and the railroad had not then been built, and the Flats presented an unbroken stretch of fertile meadow, memorable in boys' eyes chiefly as the scene of general trainings.

In that primitive day the household fire was made upon a broad hearth, under a wide-throated chimney, the wood of "sled length," and sometimes chiefly of logs, being drawn into the kitchen by a horse, and lifted by stout men on to the huge andirons, "*ligna super foco large reponens.*" Around the walls of this room and overhead were hung flitches of beef and bacon for drying, and strings of dried apples and pumpkins and peppers and bunches of sage and catnip.

Then, too, there were husking-bees, paring-bees, quilting-bees, bees for house-raising and house-moving. Those were the days of doughnuts and cider, butternuts and apples; days of singing-schools for learning sacred music, in which "the music was not so much sacred as preparing to be."

In those good old times the meeting-house was warmed in winter by nothing save the fire of devotion, and the small foot-stoves allowed to some of the tender sex. When the air was keen one could see little columns of breath rising all over the church, from the lips of worshippers. The men prided themselves on their powers of endurance, and in the coldest weather would as soon have thought Dr. Norton's sermons unorthodox as too long. When the mercury fell very low they sometimes put on extra garments, and the parson preached in cloak and mittens. In that evil and degenerate day when stoves were introduced, they begat a great amount of headache, real and imaginary, and threatened, for a while, the peace and prosperity of our Zion.



In those days the saintly Thomas Hastings was chorister of the village choir, Professor Seth Norton, Samuel Gridley, Silas Tyler, and Josiah Owens were the leading singers on the men's side, while Mrs. Austen Mygatt, Mrs. Amon Ives, and Miss Prudence Hart, sustained well the women's side. Ephraim Hart played on the bass-viol (still only half-regenerate), and Truman Hart discoursed upon the flute. Fondly, tearfully do the gray-haired sires tell us that when Thomas Hastings held the tuning-fork, and these singers and players did their best, the old arches resounded with melodies and harmonies not often excelled in these days of organs and other modern improvements. It was only a few years later than this, that many a college student was heard to declare that he went to the village church of a Sunday, as much to hear George Bristol's tenor as to hear Dominic Norton's discourses. In the earliest days of this church the psalms and hymns of Watts were used in the Sabbath service, but shortly afterwards Dwight's book of praise was introduced and was continued for many years.

In the latter part of this early period, Sam. Foot was the bell-ringer and church sexton. He greatly magnified his office. On public occasions, especially at college exhibitions, he was prince of all the realm; unruly boys quaked in their shoes when he lifted his dreadful rod, or hurled against them the thunders of his awful voice. Mose Wright and Jed. Curtiss were the village loafers, and Old Kate and Peter Bush were distinguished as the freed slaves of Nathaniel Griffin.

In the latter part of the same period, there lived here a number of persons who deserve honorable mention. Among them was Deacon Isaac Williams, large in stature, grave in aspect, "set four square to every wind

that blew," yet withal a very genial and kindly man; and there was his neighbor, Dr. Noyes, the Professor of Chemistry, who rejoiced in the failure of an experiment almost as much as in its success, since it furnished an unexpected illustration of some important principle in science, and who originated many useful inventions which enriched others while they left himself poor; and there was Deacon Salmon Butler, a downright Puritan in principle and life, always ready, like some of his descendants, to contend earnestly for the faith, but none the less a man highly respected and esteemed; and Dr. Seth Hastings, the peacemaker and the beloved physician, whose beaming face and hopeful words gave potency to his medicines; and Deacon Orrin Gridley, of whom I trust it is not mere filial partiality to record that as a man of business and in his relations to the church and society he was widely useful. Did space permit, I should like to speak more at length of such names as Jesse Curtiss, James Bronson, Samuel Hubbard, the Hart family, the Bristol family, the Strong family, the Stebbins family, the Kirkland family, of Gould Benedict, Solomon Johnson, of Dr. Sewall Hopkins, Dr. Benjamin W. Dwight, Othniel Williams, and others hardly less prominent and useful in this society.

At the time of which we now speak, the district school on the Green was an important tributary to the grammar school, as the latter was to the college. The weather-cock on the turret of the old academy, pointing inflexibly (it was rusty at the joints) towards College Hill, did thus but indicate its firm friendship for the institution, and direct its students on the road to liberal learning.

In all families from New England the Sabbath was

then held to begin precisely at sunset of Saturday, and to end at the same hour on Sunday. Both on the farm and in the household, there was a seasonable cleaning up and setting of things to rights, so that sundown might take no one by surprise.

In those days, riding was done quite largely on horseback, a pillion or blanket behind the ordinary saddle furnishing a favorite seat for women. As illustrating the customs of the time, let me relate that soon after the opening of Hamilton Oneida Academy, young Stiles Parmele, then living on the farm now owned by his son, was wont to ride to this school on horseback. Quite often in stormy weather, he stopped of a morning at the house of Amos Kellogg, when a blooming young girl would run out from her father's door, and, throwing a shawl over the haunches of the horse, jump on and ride behind her gallant to school. I may reasonably feel an interest in that little girl, for she afterwards became my mother. With the writing of whose beloved name, let me close this book.



## APPENDIX.

### A.

*Catalogue of Trees and Plants found in the Town of  
Kirkland, N. Y.*

#### PHÆNOGAMIA.

*Flowering Plants.*

#### I. DICOTYLEDONÆ.

*Dicotyledons.*

##### 1. ANGIOSPERMÆ.

*Angiosperms.*

##### A. POLYPETALOUS EXOGENS.

##### RANUNCULACEÆ.

*Crowfoots.*

CLEMATIS, L.

*Virgin's Bower.*

Virginiana, L.

*Virginian Clematis.*

HEPATICA, Dillenius.

*Hepatica, Liver-leaf.*

Triloba,

*Three-lobed-leaved Hepatica.*

THALICTRUM, Tournefort.

*Rue.*

Dioicum, L.

*Early Rue.*

Cornuti, L.

*Meadow Rue.*

RANUNCULUS, L.

*Buttercup.*

Pennsylvanicus, L.

*Bristly Buttercup.*

Acris, L.

*Yellow-weed.*

CALTHA, L.

*Spring Cowslip.*

Palustris, L.

*Marsh Marigold.*

TROLLIUS, L.

*American Globe-flower.*

Laxus, Salisbury.

*Spreading Trollius.*

COPTIS, Salis.

*Goldthread.*

Trifolia, Salis.

*Three-leaved Coptis.*

QUILEGIA, Tournefort.

*Columbine.*

Canadensis, L.

*American Columbine.*

HYDRASTIS, <i>L.</i>	Herb Yellow-root.
<i>Canadensis, L.</i>	Orange-root.
ACTÆA, <i>L.</i>	Baneberry.
<i>Spicata, L.</i>	Spicate Actæa.
CIMICIFUGA, <i>L.</i>	Snakeroot.
<i>Racemosa, Elliott.</i>	Black-rooted, Racemed Cimicifuga.
MAGNOLIACEÆ.	Magnolias.
LIRIODENDRON, <i>L.</i>	Tulip-tree.
<i>Tulipifera, L.</i>	Tulip-bearing Liriodendron.
MENISPERMACEÆ.	Moonseeds.
MENISPERMUM, <i>L.</i>	Moonseed.
<i>Canadense, L.</i>	Canadian Menispermum.
BERBERIDACEÆ.	Berberids.
CAULOPHYLLUM, <i>Michaux.</i>	Blue Cohosh.
<i>Thalictroides, Michaux.</i>	Rue-like Caulophyllum.
PODOPHYLLUM, <i>L.</i>	Mandrake.
<i>Peltatum, L.</i>	Peltate Podophyllum.
SARRACENIACEÆ.	Water-pitchers.
SARRACENIA, <i>Tournefort.</i>	Pitcher-plant.
<i>Purpurea, L.</i>	Purple-flowered Sarracenia.
PAPAVERACEÆ.	Poppies.
CHELIDONIUM, <i>L.</i>	Celandine.
SANGUINARIA, <i>Dillenius.</i>	Bloodroot.
<i>Canadensis, L.</i>	Canadian Sanguinaria.
FUMARIACEÆ.	Fumitories.
DICENTRA, <i>Borkhausen.</i>	Dicentra.
<i>Cucullaria, DC.</i>	Dutchman's Breeches.
<i>Canadensis, DC.</i>	Squirrel-corn.
FUMARIA, <i>L.</i>	Garden Fumitory.
<i>Officinalis, L.</i>	Official Fumaria.
CRUCIFERÆ.	Crucifers.
NASTURTIIUM, <i>R. Brown.</i>	Cress.
<i>Armoracia, Fries.</i>	Horseradish.
DENTARIA, <i>L.</i>	Toothwort.
<i>Diphylla, L.</i>	Two-leaved Dentaria.
ARABIS, <i>L.</i>	Wall-cress.
<i>Dentata, Torr. &amp; Gray.</i>	Dentate-leaved Rock-cress.

ERYSIMUM, *L.*

*Cheiranthoides, L.*

SINAPIS, *Tourn.*

*Arvensis, L.*

CAPSELLA, *Vent.*

*Bursa-Pastoris.*

## VIOLACEÆ.

VIOLA, *L.*

*Lanceolata, L.*

*Striata, Aiton.*

*Pubescens, Aiton.*

## DROSERACEÆ.

DROSERA, *L.*

*Rotundifolia, L.*

## HYPERICACEÆ.

HYPERICUM, *L.*

*Perforatum, L.*

## CARYOPHYLLACEÆ.

AGROSTEMMA, *L.*

*Githago, L.*

STELLARIA, *L.*

*Media, Smith.*

CERASTIUM, *L.*

*Vulgatum, L.*

## PORTULACACEÆ.

CLAYTONIA.

*Caroliniana, Michaux.*

## MALVACEÆ.

MALVA, *L.*

*Rotundifolia, L.*

*Moschata, L.*

## TILIACEÆ.

TILIA, *L.*

*Americana, L.*

## OXALIDACEÆ.

OXALIS, *L.*

*Acetosella, L.*

*Treacle Mustard.*

*Wallflower-like Mustard.*

*True Mustard.*

*Charlock.*

*Shepherd's-purse.*

*Violets.*

*Lance-leaved Violet.*

*Veined-flowered Violet.*

*Downy Yellow Violet.*

*Sundew.*

*Sundew.*

*Round-leaved Sundew.*

*St. John's-worts.*

*Hyperica.*

*Perforated Hypericum.*

*Pinks.*

*Cockle.*

*Black-seeded Agrostemma.*

*Starwort.*

*Intermediate Stellaria.*

*Mouse-ear Chickweed.*

*Common Chickweed.*

*Purslanes.*

*Spring-beauty.*

*Broad-leaved Claytonia.*

*Mallows.*

*True Mallow.*

*Round-leaved Mallow.*

*Musk-scented Mallow.*

*Linden.*

*Linden.*

*Basswood.*

*Sorrels.*

*Wood-sorrel.*

*American Wood-sorrel.*



## GERANIACEÆ.

GERANIUM, *L.*Maculatum, *L.*Carolinianum, *L.*Pusillum, *L.*Robertianum, *L.**Gerania.**Wild Geranium.**Crane's-bill.**Field Geranium.**Small-flowered Geranium.**Herb Robert.*

## BALSAMINACEÆ

IMPATIENS, *L.*Pallida, *Nuttall.*Fulva, *Nuttall.**Balsams.**Touch-me-not.**Pale-flowered Impatiens.**Fulvous-flowered Impatiens.*

## RUTACEÆ.

ZANTHOXYLUM, *Golden.*Americanum, *Miller.**Rues.**Prickly Ash.**Toothache-Tree.*

## ANACARDIACEÆ.

RHUS, *L.*Typhina, *L.*Radicans, *L.**Cashews.**Sumach.**Staghorn, Fever Sumach.**Climbing Poison Ivy.*

## VITACEÆ.

VITIS, *L.*Labrusca, *L.**Vines.**Grape-vine.**Wild Grape.*

## CELASTRACEÆ.

CELASTRUS, *L.*Scandens, *L.**Staff-trees.**Bittersweet.**Climbing Celastrus.*

## SAPINDACEÆ.

STAPHYLEA, *L.*Trifolia, *L.**Soapberries.**Bladder-pod.**Three-leaved Staphylea.*ACER, *Tourn.*Pennsylvanicum, *L.*Spicatum, *Lamarck.*Saccharinum, *L.*Var. Nigrum, *Gray.*Dasycarpum, *Ehrhart.*Rubrum, *L.**Maple.**Striped Maple.**Spiked-flowered Maple.**Hard, Sugar Maple.**Black Maple.**Silver Maple.**Red Maple.*

## LEGUMINOSÆ.

TRIFOLIUM, *L.*Repens, *L.**Legumes.**Clover.**White Clover.*MELILOTUS, *Tournefort.*Officinalis, *Willd.**Sweet Clover.**Yellow Melilot.*

MEDICAGO, *L.*  
Lupulina, *L.*

VICIA, *Tourn.*  
Sativa, *L.*  
Cracca, *L.*

AMPHICARPEA, *Elliott.*  
Monoica, *Nuttall.*

## ROSACEÆ.

PRUNUS, *L.*  
Americana, *Marshall.*  
Virginiana, *L.*  
Serotina, *Ehrhart.*  
Vulgaris, *Miller.*

SPIRÆA, *L.*  
Salicifolia, *L.*

GEUM, *L.*  
Album, *Gmelin.*  
Strictum, *Aiton.*

POTENTILLA, *L.*  
Norvegica, *L.*

FRAGARIA, *Tournefort.*  
Virginiana, *Ehrhart.*  
Vesca, *L.*

RUBUS, *L.*  
Strigosus, *Michaux.*  
Canadensis, *L.*  
Hispidus, *L.*

ROSA, *Tourn.*  
Rubiginosa, *L.*

PYRUS, *L.*  
Malus, *L.*

AMELANCHIER, *Medik.*  
Canadensis, *Torr. & Gray.*

## ONAGRACEÆ.

EPILOBIUM, *L.*  
Angustifolium, *L.*  
Palustre, *L.*  
Molle, *L.*

CENOTHERA, *L.*  
Biennis, *L.*

Nonesuch.  
Hop-like Medicago.

Tare. Vetch.  
Cultivated Vetch.  
Cracca Vetch.

Ground Peanut.  
Monœcious Amphicarpeæ.

Roses.

Plum. Cherry.  
Wild Plum.

Choke Cherry.  
Black Cherry.  
Sour Cherry.

Meadowsweet.  
Willow-leaved Spiræa.

Avens.  
White-flowered Avens.  
Yellow, Upright Avens.

Cinquefoil.  
Norwegian Potentilla.

Strawberry.  
Wild Strawberry.  
Alpine Strawberry.

Raspberry.  
Red Raspberry.  
Dewberry.  
Hispid Blackberry.

Wild Rose.  
Sweetbrier.

Apple. Pear.  
Common Apple.

Juneberry.  
Shadbush.

Evening Primroses.  
Willow-herb.

Narrow-leaved Epilobium.  
Linear-leaved Epilobium.  
Downy Epilobium.

Evening Primrose.  
Biennial Evening Primrose.

CIRCÆA, *Tournefort.*Lutetiana, *L.*PROSERPINACA, *L.*Palustris, *L.*HIPPURIS, *L.*Vulgaris, *L.*

## GROSSULACEÆ.

RIBES, *L.*Cynosbati, *L.*

## CRASSULACEÆ.

SEDUM, *L.*Telephium, *L.*

## SAXIFRAGACEÆ.

MITELLA, *Tournefort.*Diphylla, *L.*TIARELLA, *L.*Cordifolia, *L.*

## HAMAMELACEÆ.

HAMAMELIS, *L.*Virginica, *L.*

## UMBELLIFERÆ.

CICUTA, *L.*Maculata, *L.*OSMORRHIZA, *Rafinesque.*Longistylis, *DC.*

## ARALIACEÆ.

ARALIA, *Tourn.*Racemosa, *L.*Nudicaulis, *L.*Quinquefolia, *Gray.*Trifolia, *Gray.*

## CORNACEÆ.

CORNUS, *Tournefort.*Stolonifera, *Michaux.*Alternifolia, *L.*NYSSA, *L.*Multiflora, *Wangenheim.**Enchanter's Nightshade.**Mignonnette-like Circæa.**Mermaid-weeds.**Marsh Mermaid-weeds.**Mare's-tail.**Common Hippuris.**Currant.**Prickly Gooseberry.**Orpines.**Pine.**Saxifrages.**Fringe-cup.**Two-leaved Mitella.**Bishop's-cap.**Cordate-leaved Tiarella.**Witch-hazels.**Virginian Witch-hazel.**Umbellifers.**Water Hemlock.**Spotted Cicuta.**Sweet Cicely.**Long-styled Osmorrhiza.**Aralias.**Sarsaparilla.**Spikenard.**Leafless-stemmed Aralia.**Ginseng.**Groundnut.**Cornels.**Dogwood.**Stolon-bearing Cornus.**Alternate-leaved Cornus.**Tupelo. Pepperidge.**Many-flowered Nyssa.*

## B. MONOPETALOUS EXOGENS.

## CAPRIFOLIACEÆ.

LINNÆA, <i>Gronovius.</i>	<i>Honeysuckles.</i>
Borealis, <i>Gronov.</i>	<i>Twin-flower.</i>
LONICERA, <i>L.</i>	<i>Northern Linnæa.</i>
Cærulea, <i>L.</i>	<i>Honeysuckle.</i>
SAMBUCUS, <i>Tournefort.</i>	<i>Mountain-honeysuckle.</i>
Canadensis, <i>L.</i>	<i>Elder.</i>
Pubens, <i>Michaux.</i>	<i>Canadian Sambucus.</i>
VIBURNUM, <i>L.</i>	<i>Downy Sambucus.</i>
Acerifolium, <i>L.</i>	<i>Arrow-wood.</i>
Lantanoides, <i>Michaux.</i>	<i>Maple-leaved Viburnum.</i>
	<i>Hobblebush.</i>

## RUBIACEÆ.

GALIUM, <i>L.</i>	<i>Madders.</i>
Aparine, <i>L.</i>	<i>Claver.</i>
MITCHELLA, <i>L.</i>	<i>The Ancient Aparine.</i>
Repens, <i>L.</i>	<i>Partridge-berry.</i>
	<i>Creeping Mitchella.</i>

## DIPSACEÆ.

DIPSACUS, <i>Tournefort.</i>	<i>Teasels.</i>
Sylvestris, <i>Miller.</i>	<i>Fuller's Thistle.</i>
	<i>Wild Teasel.</i>

## COMPOSITÆ.

EUPATORIUM, <i>Tournefort.</i>	<i>Composites.</i>
Purpureum, <i>L.</i>	<i>Boneset.</i>
Perfoliatum, <i>L.</i>	<i>Purple Eupatorium.</i>
Ageratoides, <i>L.</i>	<i>Common Boneset.</i>
TUSSILAGO, <i>Tournefort.</i>	<i>Ageratum-like Eupatorium.</i>
Farfara, <i>L.</i>	<i>Common Coltsfoot.</i>
SOLIDAGO, <i>L.</i>	<i>River-side Tussilago.</i>
Stricta, <i>Aiton.</i>	<i>Goldenrod.</i>
Canadensis, <i>L.</i>	<i>Willow-leaved Solidago.</i>
INULA, <i>L.</i>	<i>Canadian Solidago.</i>
Helenium, <i>L.</i>	<i>Elecampane.</i>
AMBROSIA, <i>Tournefort.</i>	<i>The Ancient Helion.</i>
Artemisiæfolia, <i>L.</i>	<i>Wormwood.</i>
RUDBECKIA, <i>L.</i>	<i>Artemisia-leaved Ambrosia.</i>
Hirta, <i>L.</i>	<i>Coneflower.</i>
BIDENS, <i>L.</i>	<i>Rough Rudbeckia.</i>
Frondosa, <i>L.</i>	<i>Bur-marigold.</i>
	<i>Leafy Bidens.</i>

- MARUTA, *Cassini*.  
Cotula, *DC.*
- ACHILLEA, *L.*  
Millefolium, *L.*
- LEUCANTHEMUM, *Tournefort*.  
Vulgare, *Lamarck*.
- TANACETUM, *L.*  
Vulgare, *L.*
- GNAPHALIUM, *L.*  
Polycephalum, *Michaux*.  
Uliginosum, *L.*
- ERECTHITES, *Rafinesque*.  
Hieracifolia, *Raf.*
- SENECIO, *L.*  
Vulgaris, *L.*
- CIRSIIUM, *Tournefort*.  
Lanceolatum, *Scopoli*.  
Pumilum, *Sprengel*.  
Arvense, *Scopoli*.
- LAPPA, *Tournefort*.  
Major, *Gertner*.
- TARAXACUM, *Haller*.  
Dens-leonis, *Desfontaines*.
- LACTUCA, *Tournefort*.  
Elongata, *Muhl.*
- SONCHUS, *L.*  
Oleraceus, *L.*  
Asper, *Villars*.
- LOBELIACEÆ.
- LOBELIA, *L.*  
Cardinalis, *L.*  
Syphilitica, *L.*  
Inflata, *L.*  
Spicata, *Lamarck*.
- CAMPANULACEÆ.
- GAULTHERIA, *Kalm*.  
Procumbens, *L.*
- CASSANDRA, *Don*.  
Calyculata, *Don*.
- Mayweed.  
Cup-involucered Maruta.  
Yarrow.  
Milfoil Achillea.  
Oxeye Daisy.  
Common Whiteweed.  
Tansy.  
Common Tanacetum.  
Everlasting.  
Many-headed Gnaphalium.  
Bog Gnaphalium.  
Fireweed.  
Hieracium-leaved Erechtites.  
Groundsel.  
Common Senecio.  
Common Thistle.  
Lanceolate-leaved Cirsium.  
Dwarf Cirsium.  
Canada Thistle.  
Burdock.  
Larger Lappa.  
Dandelion.  
Lion-tooth-leaved Taraxacum.  
Wild Lettuce.  
Long-panicled Lactuca.  
Garden Sonchus.  
Spiny-leaved Sonchus.  
Lobelia.  
Red, Cardinal-flowered Lobelia.  
Blue, large Lobelia.  
Indian Tobacco.  
Spike-racemed Lobelia.  
Wintergreen.  
Creeping Gaultheria.  
Leatherleaf.  
Bracted-calyxed Cassandra.

ANDROMEDA, <i>L.</i>	<i>Andromeda.</i>
Polifolia, <i>L.</i>	<i>Polium-leaved Andromeda.</i>
KALMIA, <i>L.</i>	<i>American Laurel.</i>
Angustifolia, <i>L.</i>	<i>Narrow-leaved Kalmia.</i>
AZALEA, <i>L.</i>	<i>Wild Azalea.</i>
Nudiflora, <i>L.</i>	<i>Leafless-flowered Azalea.</i>
RHODODENDRON, <i>L.</i>	<i>Mountain Laurel.</i>
Maximum, <i>L.</i>	<i>Greatest Rhododendron.</i>
LEDUM, <i>L.</i>	<i>Labrador Tea.</i>
Latifolium, <i>Aiton.</i>	<i>Broad-leaved Ledum.</i>
PYROLA, <i>L.</i>	<i>Pyrola.</i>
Rotundifolia, <i>L.</i>	<i>Round-leaved Pyrola.</i>
CHIMAPHILA, <i>Pursh.</i>	<i>Prince's-pine.</i>
Umbellata, <i>Nuttall.</i>	<i>Umbellate Chimaphila.</i>
Maculata, <i>Pursh.</i>	<i>Spotted-leaved Chimaphila.</i>
MONOTROPA, <i>L.</i>	<i>Indian Pipe.</i>
Uniflora, <i>L.</i>	<i>One-flowered Monotropa.</i>

## AQUIFOLACEÆ.

*Hollies.*

ILEX, <i>L.</i>	<i>Winterberry.</i>
Verticillata, <i>Gray.</i>	<i>Verticillate-flowered Ilex.</i>

## PLANTAGINACEÆ.

*Plantains.*

PLANTAGO, <i>L.</i>	<i>Common Plantain.</i>
Major, <i>L.</i>	

## PRIMULACEÆ.

*Primroses.*

TRIENTALIS, <i>L.</i>	<i>May-star.</i>
Americana, <i>Pursh.</i>	<i>American Trientalis.</i>

## SCROPHULARIACEÆ.

*Figworts.*

VERBASCUM, <i>L.</i>	<i>Mullein.</i>
Thapsus, <i>L.</i>	<i>Common Mullein.</i>
CHELONE, <i>Tournefort.</i>	<i>Snakehead.</i>
Glabra, <i>L.</i>	<i>Smooth Chelone.</i>
VERONICA, <i>L.</i>	<i>Speedwell.</i>
Virginica, <i>L.</i>	<i>Culver's-root.</i>

## VERBENACEÆ.

*Verbenas.*

VERBENA, <i>L.</i>	<i>Verbena.</i>
Hastata, <i>L.</i>	<i>Hastate-leaved Verbena.</i>

## LABIATÆ.

Mints.

MENTHA, *L.*Viridis, *L.*Piperita, *L.*

Spear-mint.

Peppermint.

MELISSA, *L.*

Balm.

Officinalis, *L.*

Official Melissa.

HEDEOMA, *Persoon.*

Pennyroyal.

Pulegioides, *Pers.*

Pennyroyal-like Hedema.

MONARDA, *L.*

Oswego Tea.

Didyma, *L.*

Two-whorled Monarda.

NEPETA, *L.*

Nepeta.

Cataria, *L.*

Cat-mint.

Glechoma, *Benth.*

From the Ancient Glechon?

BRUNELLA, *Tournefort.*

Self-heal.

Vulgaris, *L.*

Common Brunella.

LEONURUS, *L.*

Motherwort.

Cardiaca, *L.*

Cardiacal Leonurus.

CYNOGLOSSUM, *Tournefort.*

Hound's-tongue.

Officinale, *L.*

Official Cynoglossum.

Virginicum, *L.*

Virginian Cynoglossum.

## POLEMONIACEÆ.

Polemonia.

PHLOX, *L.*

Phlox.

Divaricata, *L.*

Divaricate-flowering Phlox.

## CONVOLVULACEÆ.

Bindweeds.

CUSCUTA, *Tournefort.*

Dodder.

Gronovii, *Willd.*

## SOLANACEÆ.

Nightshades.

SOLANUM, *L.*Dulcamara, *L.*

Bitter-sweet Solanum.

Nigrum, *L.*

Black-fruited Solanum.

HYOSCYAMUS, *Tournefort.*

Henbane.

Niger, *L.*

Black Hyoscyamus.

## GENTIANACEÆ.

Gentians.

MENYANTHES, *Tournefort.*

Buck-bran.

Trifoliata, *L.*

Trifoliate Menyanthes.

## ASCLEPIADICÆ.

Milkweeds.

ASCLEPIAS, *L.*Cornuti, *Decaisne.*

Dedicated to Cornuti.



## OLEACEÆ.

FRAXINUS, *Tournefort*.  
*Americana*, *L*.  
*Sambucifolia*, *Lamarck*.

*Olives*.  
*Ash-tree*.  
*American White Ash*.  
*Black Elder-leaved Ash*.

## C. APETALOUS EXOGENS.

## ARISTOLOCHIACEÆ.

ASARUM, *Tournefort*.  
*Canadense*, *L*.

*Birthworts*.  
*Wild Ginger*.  
*Canadian Asarum*.

## PHYTOLACCACEÆ.

PHYTOLACCA, *Tournefort*.  
*Decandra*, *L*.

*Pokeweeds*.  
*Pokeweed*.  
*Ten-stamened Phytolacca*.

## CHENOPODIACEÆ.

CHENOPODIUM, *L*.  
*Hybridum*, *L*.  
*Album*, *L*.  
 BLITUM, *Tournefort*.  
*Bonus-Henricus*, *Reichenbach*.

*Chenopods*.  
*Goose-foot*.  
*Hybrid Chenopodium*.  
*White Chenopodium*.  
*Blite*.  
*Good-King-Henry Blite*.

## POLYGONACEÆ.

POLYGONUM, *L*.  
*Oriente*, *L*.  
*Persicaria*, *L*.  
*Acre*, *H. B. K*.  
*Crispus*, *L*.  
*Acetosa*, *L*.  
*Acetosella*, *L*.

*Buckwheats*.  
*Oriental Polygonum*.  
*Peach-leaved Polygonum*.  
*Pungent Polygonum*.  
*Curled-leaved Rumex*.  
*Garden-sorrel Rumex*.  
*Sheep-sorrel Rumex*.

## LAURACEÆ.

BENZOIN.  
*Odoriferum*, *Nees*.

*Laurels*.  
*Spicebush*.  
*Fragrant Benzoin*.

## THYMELEACEÆ.

DIRCA, *L*.  
*Palustris*, *L*.

*Daphnads*.  
*Leatherwood*.  
*Marsh Dirca*.

## URTICACEÆ.

ULMUS, *L*.  
*Fulva*, *Michx*.  
*Americana*, *L*.  
*Racemosa*, *Thomas*.

*Nettles*.  
*Elm*.  
*Red Slippery Elm*.  
*White Elm*.  
*Corky Elm*.

CELTIS, *Tournefort.*

Nettle-tree.

URTICA, *Tournefort.*

Nettles.

*Gracilis, Aiton.*

Slender Nettle.

### PLATANACEÆ.

Sycamores.

PLATANUS, *L.*

Plane-tree. Button Ball.

*Occidentalis, L.*

Western Plane-tree.

### JUGLANDACEÆ.

Walnuts.

JUGLANS, *L.*

*Cinerea, L.*

Butternut.

CARYA, *Nuttall.*

Hickories.

*Alba, Nutt.*

Shag-bark. White Hickory.

*Amara, Nutt.*

Bitter Hickory.

### CUPULIFERÆ.

Oaks.

QUERCUS, *L.*

*Alba, L.*

White Oak.

CASTANEA, *Tournefort.*

Chestnut.

*Vesca, L.*

Edible Chestnut.

FAGUS, *Tournefort.*

Beech.

*Ferruginea, Aiton.*

Rusty-leaved Fagus.

CORYLUS, *Tournefort.*

Hazelnut.

*Americana, Walter.*

American Corylus.

CARPINUS, *L.*

Water Beech.

*Americana, Michx.*

American Carpinus.

OSTRYA, *Michx.*

Iron-wood.

*Virginica, Willd.*

Virginian Ostrya.

### BETULACEÆ.

Birches.

BETULA, *Tournefort.*

*Alba, Spach.*

White Birch.

*Nigra, L.*

Black Birch.

ALNUS, *Tournefort.*

Alder.

*Incana, Willd.*

Hoary Alder.

### SALIACEÆ.

Willows.

SALIX, *Tournefort.*

*Humilis, Marshall.*

Salices.

*Pedicellaris, Pursh.*

Low Willow.

POPULUS, *Tournefort.*

Pediceled-fruited Willow.

*Tremuloides, Mich.*

Poplar.

Aspen-leaved Poplar.

## 2. GYMNOSPERMÆ.

*Gymnosperms.*

## CONIFERÆ.

*Conifers.*PINUS, *Tourn.**Pine.*Strobus, *L.**White Pine.*ABIES, *Tourn.**Spruce.*Balsamea, *Marshall.**Balsam-Fir.*Canadensis, *Mich.**Hemlock.*Nigra, *Poiret.**Black Spruce.*Alba, *Mich.**White Spruce.*LARIX, *Tourn.**Larch.*Americana, *Mich.**American Larix.*THUJA, *Tourn.**Arbor-vitæ.*Occidentalis, *L.**American or Western Arbor-vite.*JUNIPERUS, *L.**Juniper.*Communis, *L.**Common Juniper.*TAXUS, *Tourn.**Yew.*Baccata, var. Canadensis, *Gray.**American Taxus.*

## II. MONOCOTYLEDONÆ.

*Monocotyledons.*

## ARACEÆ.

*Arums.*ARISÆMA, *Martius.**Indian Turnip.*Triphyllum, *Torrey.**Three-leaved Arisæma.*CALLA, *L.**Wild Calla.*Palustris, *L.**Marsh Calla.*SYMPLOCARPUS, *Salisbury.**Skunk Cabbage.*Fœtidus, *Salisb.**Fetid Symplocarpus.*ACORUS, *L.**Sweet-flag.*Calamus, *L.**Reed Calamus.*

## TYPHACEÆ.

*Typhads.*TYPHA, *Tourn.**Cat-tails.*Latifolia, *L.**Wide-leaved Typha.*

## ALISMACEÆ.

*Water-plantains.*SAGITTARIA, *L.**Arrow-head.*Variabilis, *Engelmann.**Variable Sagittaria.*

## ORCHIDACEÆ.

*Orchids.*ORCHIS, *L.*Spectabilis, *L.**Showy Orchis.*

PLATANATHERA, *Richard.*Obtusata, *Lindl.*Orbiculata, *Lindl.*ARETHUSA, *Gronovius.*Bulbosa, *L.*POGONIA, *Jussieu.*Ophioglossoides, *Nuttall.*APLECTRUM, *Nuttall.*Hyemale, *Nutt.*CYPRIPEDIUM, *L.*Pubescens, *Willd.*Candidum, *Muhl.*Spectabile, *Swartz.*Acaule, *Aiton.**Obtuse-leaved Platanthera.**Orbicular-leaved Platanthera.**Arethusa.**Bulbous Arethusa.**Pogonia.**Adam-and-Eve.**Winter-lasting Aplectrum.**Lady's-slipper.**Downy Cypripedium.**White Cypripedium.**Showy Cypripedium.**Stemless Cypripedium.*

## IRIDACEÆ.

*Irids.*IRIS, *L.*Versicolor, *L.**Color-varying Iris.*

## SMILACEÆ.

*Smilaces.*SMILAX, *Tourn.*Hispidula, *Muhlen.**Greenbrier.**Prickly Smilax.*TRILLIUM, *L.*Erectum, *L.*Grandiflorum, *Salisb.*Erythrocarpum, *Mich.**Trillia.**Purple, Erect Trillium.**Great-flowered Trillium.**Red-fruited Trillium.*MEDEOLA, *Gronovius.*Virginica, *L.**Cucumber-root.**Virginian Medeola.*

## LILIACEÆ.

*Lilies.*POLYGONATUM, *Tourn.*Bi-florum, *Elliot.*Giganteum, *Dietrich.**Solomon's-seal.**Twin-flowered Polygonatum.**Giant Polygonatum.*SMILACINA, *Desfontaines.*Racemosa, *Desf.**Smilacina.**Racemed Smilacina.*CLINTONIA, *Rafinesque.*Borealis, *Raf.**Wild Lily of the Valley.**Northern Clintonia.*LILIUM, *L.*Canadense, *L.**Lily.**Yellow Lily.*ERYTHRONIUM, *L.*Americanum, *Smith.**Adder's-tongue.**Yellow Erythronium.*

## MELANTHACEÆ.

*Melanthia.*UVULARIA, *L.*Grandiflora, *Smith.*Perfoliata, *L.**Bellwort.**Large-flowered Uvularia.**Small-flowered Uvularia.*STREPTOPUS, *Mich.*Amplexifolius, *DC.**Stem-clasping Streptopus.*VERATRUM, *Tourn.*Viride, *Aiton.**American Hellebore.**Green-flowering Veratrum.*

## JUNCACEÆ.

*Rushes.*LUZULA, *DC.*Pilosa, *Willd.**Wood-rush.**Hairy Luzula.*JUNCUS, *L.*Effusus, *L.**Rush.**Effuse Juncus.*

## PONTEDERiaceÆ.

*Pickereel-weeds.*PONTEDERIA, *L.*Cordata, *L.**Cordate Pontederia.*

## CYPERACEÆ.

*Sedges.*ERIOPHORUM, *L.*Virginicum, *L.**Cotton-grass.**Virginian Eriophorum.*

## GRAMINÆ.

*Grasses.*PHLEUM, *L.*Pratense, *L.**Timothy. Herd's-grass.**Meadow Phleum.*TRITICUM, *L.*Vulgare, *Villars.*Repens, *L.**Wheat-grass.**Common Wheat.**Creeping Triticum.*

## CRYPTOGAMIA.

*Flowerless Plants.*

## III. ACROGENS.

*Top-growers.*

## EQUISETACEÆ.

*Horsetail.*EQUISETUM, *L.*Arvense, *L.*Hyemale, *L.*Scirpoides, *Mich.**Equiseta.**Field Equisetum.**Winter-lasting Equisetum.**Scirpus-like Equisetum.*

## FILICES.

*Ferns.*POLYPODIUM, *L.*Vulgare, *L.*Hexagonopterum, *Mich.**Polypod.**Common Polypodium.**Six-angled-winged Polypodium.*

ADIANUM, *L.**Maidenhair.*

## LYCOPODIACEÆ.

*Club-mosses.*LYCOPodium, *L.**Lycopodium.**Dendroideum, Mich.**Tree-like Lycopodium.**Complanatum, L.**Flattened-fronded Lycopodium.*

## B.

THE Hon. Anson S. Miller, of Rockford, Ill., and a native of Oneida County, has recently published an historical paper, the following extract from which touches upon a portion of our local history : —

Fort Stanwix, conspicuous in the wars which agitated our country in the last century, stood on the west bank of the Mohawk River, the present site of the city of Rome, New York. This strong fortress, commanding the narrow portage between the eastern and western waters, was, in early times, the most important military position between the Atlantic seaboard and Canada and the Lakes, — the pass being an important link in the chain of army travel and transportation. General Stanwix, a British officer, built the fort at a cost of three hundred thousand dollars, in 1758, while the war was raging between the British and French for dominion in America. Through the French War and the Revolutionary struggle, and in the frontier settlement of that famed locality, Fort Stanwix was the centre for Indian councils and treaties, and other public transactions, both of war and peace, — the seat of sieges, sorties, and battles. . . .

Among other great councils held at Fort Stanwix, was that in the autumn of 1768, convened by Major-general Sir Wm. Johnson, British superintendent of Indian affairs in America, under orders of his government, at which the colonies of New York, New Jersey, Pennsylvania, Virginia, and others, were

represented, and an important treaty established with the Six Nations, the Delawares, Shawnees, and other Indians. Again, after the close of the Revolutionary War, in the autumn of 1784, the United States commissioners, Wolcott, Butler, and Lee, met the Iroquois confederacy in council at the fort, and the Six Nations in that treaty, after certain reservations, relinquished, among other claims, theirs to lands northwest of the Ohio and in western New York. General Lafayette attended this council, and was highly interested in the eloquent speeches of Cornplanter (Gyantwaia) for the treaty, and that of Red Jacket (Sagoyewatha) against it.

After the completion of this treaty, the assemblages of the Indians at the fort were for the purpose of receiving the annual payments for their lands from the State officers. Upon the occurrence of the final payment to the Indians, by Governor George Clinton, at the fort, in the early part of the last decade of Seventeen Hundred, and after the business was all closed up satisfactorily, and the whole concourse of whites and Indians had been richly feasted by the Governor, from his stores brought for the purpose, the proceedings were concluded by a foot-race of the Iroquois, in which each of the "Six Nations" were represented. A description of this race given by the pioneer settlers of that region who witnessed it, has not, to the knowledge of the writer, appeared in print. All of the tribes but the Oneidas retired to select their runners, each tribe for itself, and soon returned, presenting five athletic young men, whose physical development and symmetry would have delighted a sculptor. According to Indian etiquette, and out of respect to their brethren from abroad, the Oneidas, the home tribe, waited for the others, and selected their runner last. Powlis, the war chief, had been one of the fleetest runners in the confederacy, and he had a number of stalwart sons present, — grand representatives of his lofty stature and agile movements. Outsiders supposed that one of these would be chosen to sustain the high rank of the Oneidas. But the tribe passed by these and others of the



like, and with great unanimity selected a slender boy of fifteen years — a mere stripling, the youngest son of Powlis, — his parents' darling, with his mother's form and wiry make-up. Soon known, the choice of one so young, and short, and slim, to run a long race against the best, and taken, too, from a tribe abounding in powerful braves, astonished the strangers, and provoked an irrepressible laugh among the Indians, which in a moment was checked by them as discourteous to their brethren. Little Paul, as the whites called the boy, was known to be the pet of the tribe, and this, with all but the Oneidas, accounted for the selection. They were sure of better reasons, and assuming an expressionless look, observed the wonder and heard the laughter of the others with imperturbable gravity. Preparations were made promptly for the race. Governor Clinton wrapped \$250 in coin in a piece of buckskin and hung it on the flag-staff at the starting-point, a little below the fort, on the bank of the Mohawk. A similar flag was set at the western terminus of the racecourse, over a mile distant, near the point where now stands the United States arsenal. The course was smooth and open, rising gently from east to west. The runners were to turn the western bound, and run to the place of starting. The course was staked in quarters, and a horseman provided to accompany the competitors. As the course was straight there was no contention about the inside track. The runners wore moccasins to protect their feet, and stripped for the struggle to bare decency. They stood together in the order of their adjoining territories, — the Mohawk and Oneida side by side; and what a contrast! The boy's head scarcely reached the shoulder of the majestic Mohawk, — a splendid specimen of his tribe. Each bore a badge of distinction on his head. Little Paul wore a feather, a single white plume, stuck in his shining locks, which were glossy and black as the wing of a raven. All being ready, they start at the tap of the drum, and on they rush, Indians and horseman, rapidly for so long a race. Every eye is fixed on the competitors for the prize. All is

still, and not a word escapes the spectators. The Mohawk leads, and the Oneida boy brings up the rear. Evidently the latter is taking an easy course, and holding his best efforts in reserve. He passes over the ground as light and lithe as a fox, and quite swiftly too; but the others are running at the top of their speed, and the boy is so far behind that some of the Indians from abroad, the spectators, break out into a laugh, and check it again. The Oneidas see and hear all, but give no expression except in sly side-glances at each other, saying as plain as words, "Let them laugh who win. Little Paul against the field! He will show all on his return that he is our best choice. No fears for him, he will fly over the last of the course." But the runners are approaching the further goal, and will soon turn it for the home stretch, and then for the trial of endurance! The horseman has galloped his steed nearly all the way to keep near the racers, who are running very near even, although the Mohawk is still ahead, and the Oneida boy some little behind. They turn the goal almost in a body, and now begins the fiercest struggle on their home run. Little Paul draws gently on his reserved force, and before returning to the first quarter stake he passes all but the Mohawk. The sympathy of the spectators is with the little Oneida. They involuntarily cheer him, but he hears it not. He presses on side by side with the Mohawk, — his strongest and now only competitor, who struggles as for life, but in vain. The boy passes him before he can reach the half-way stake, and his whoop of triumph, shrill as the yell of a panther, is heard by the spectators at the home goal, and echoed back with a will. With his five competitors the struggle is over, but the boy has just begun to bound and fly. His ambition urges him beyond and above ordinary victory, he must distance all competition, and he flies as on the wings of the wind. All the spectators exhibit intense excitement, and shout and cheer, and as the victor nears the goal the Indians of the competing tribes rush forward, with the utmost enthusiasm, to meet the boy and bear him home over the

last twenty rods of the course. Never was a prize more handsomely won, nor with higher praise and admiration, even from the vanquished themselves. Greater assemblages, yea clouds of witnesses, encompassed the Olympic and other competing games of ancient times, and the victors were crowned amid ceremonies more august ; but none of all these were more fortunate than the young Oneida in the hearty and unanimous greetings and rejoicings over his triumph. Governor Clinton presented the prize, and congratulated the youth and his tribe in eloquent words. That youth, Paul Powlis, Jr., succeeded his father as chief.

This last great meeting of the Iroquois, at the renowned fortress, was attended by the pioneer settlers on that Indian frontier, — many of them afterward distinguished public men in the history of New York. The Governor was accompanied by his nephew, De Witt Clinton ; afterward one of the most eminent statesmen of any age, then a young man who acted as his uncle's private secretary ; also by the illustrious Baron Steuben, whose town subsequently embraced within its limits the settlement at Fort Stanwix. General William Floyd, the first signer of the Declaration of Independence in the New York delegation, also accompanied Governor Clinton on the occasion of this payment of the Six Nations, — whose great chieftains rejoiced to meet the noble Governor Clinton, who had been continued at the head of State affairs from the breaking out of the Revolution. Among the chieftains most celebrated was Skenandoa, the venerable sachem of the Oneidas, a friend of Washington, a wise counselor, and one of nature's noblemen, who died in 1816, at the age of one hundred and ten years. Other chiefs of the Six Nations were present on the memorable occasion. All are now one, the white and the red men ; their fame and Fort Stanwix, and the Iroquois Confederacy, have been consigned to imperishable history, and they have no earthly existence elsewhere.

## C.

*Dedication of the Kirkland Monument.*

A Monument having recently been erected in the Cemetery of Hamilton College, to the memory of the Rev. SAMUEL KIRKLAND, it was thought expedient to celebrate its completion by appropriate public ceremonies. The time chosen for this purpose was the afternoon of Wednesday, the 25th of June, 1873, the day preceding the Annual Commencement. A number of the descendants and relatives of Mr. KIRKLAND, living in different parts of the country, were present. Four venerable and highly respected gentlemen, students of Hamilton Oneida Academy, some sixty-three years ago, were also in attendance. These were Mr. GEORGE BRISTOL, Mr. JOHN THOMPSON, Mr. GAIVS BUTLER, and Mr. JOHN C. HASTINGS. Twenty or more Indians, from the neighborhood of Oneida Castle, were also present, by invitation, and took part in the exercises. Among these were DANIEL SKENANDOA and THOMAS SKENANDOA, the first a Grand Sachem of the Oneidas, and the second a priest, and both of them great-grandsons of the distinguished Chief of Mr. KIRKLAND's time. Besides these there were present several other Oneida Indians, male and female, and one Onondaga Indian, named GRIFFIN and who, while acting as interpreter, showed himself possessed of no little oratory.

At half-past three o'clock, a procession was formed in front of the College Chapel, in the following order : —

1. Marshal of the Day.
2. Gilmore's Band.
3. Undergraduates: 1, Class of 1876; 2, Class of 1875;  
3, Class of 1874; 4, Class of 1873.
4. Trustees of Hamilton College.
5. Descendants and relatives of SAMUEL KIRKLAND.
6. Oneida Indians.
7. Alumni of Hamilton Oneida Academy.
8. Faculty of Hamilton College.

9. Alumni of Hamilton and other Colleges, in the order of Classes.

10. Citizens.

The procession marched to an open space in the Cemetery, near the new Monument and that of President BACKUS, and where a platform had been prepared for the proposed services. Hard by, also, was the humble memorial-stone erected many years ago to SKENANDOA, the famous Indian chief and the friend of Mr. KIRKLAND. On the south side of this platform was suspended the portrait of Mr. KIRKLAND from the Memorial Hall, and the original list of subscribers for the building of Hamilton Oneida Academy. The platform was occupied by the Trustees and Faculty of the College, the speakers of the day, the descendants of Mr. KIRKLAND, a portion of the Indians from Oneida, and the surviving students of Hamilton Oneida Academy. In the centre of the stage was a large arm-chair, once owned by Mr. KIRKLAND, and on a table was his Family Bible. The day was pleasant, and the assembly convened was quite large.

#### THE MONUMENT.

The Kirkland Monument is of Rhode Island granite, from the quarries near Westerly. It is nine feet high. The lower base is four feet three and one half inches square. The base, containing the family name in raised capitals, is three feet eight inches square. The central column is two feet four and one half inches square at the base, and is seven and one half feet in height. On the four equal sides of this central shaft are raised panels for the several inscriptions. The capstone, which is three feet and two inches square at its greatest width, forms a graceful completion of the structure.

The Monument as a whole, though not lofty, presents an appearance of solidity and massiveness, combined with rare proportion and symmetry, and both in its outlines and in the details of the chiseling, is a superior specimen of that department of art to which it belongs.

The design is a reproduction, almost in *fac-simile*, of the monuments to the Rev. Dr. CLEVELAND and Professor LARNED, in the Central Cemetery at New Haven, Conn. The work was executed by Messrs. JOHN C. RITTER & Co., of New Haven, and cost about fourteen hundred dollars.

The following are the inscriptions on the Monument : —

(*West Side.*)

SAMUEL KIRKLAND,  
Born  
At Norwich, Conn., Dec. 1, 1741.  
Graduated  
From Princeton College, in 1765.  
Missionary  
To the Oneida Indians,  
From 1776 to 1797.  
Founder  
of Hamilton Oneida Academy in 1793.  
Died  
At Clinton, N. Y., Feb. 28, 1808.

(*South Side.*)

JERUSA BINGHAM,  
Wife of  
Samuel Kirkland,  
Born at Salisbury, Conn., 1743.  
Died at Stockbridge, Mass., Jan. 23, 1788.  
MARY DONNALLY,  
Second wife of  
Samuel Kirkland,  
Born at Newport, R. I., 1754.  
Died at Clinton, N. Y., Aug. 1839.

(*East Side.*)

ELIZA KIRKLAND,  
Third daughter of  
Samuel Kirkland,  
and wife of  
Prof. Edward Robinson,  
Born at Stockbridge, Mass., in 1784.  
Died at Clinton, N. Y., July 5, 1819.

(*North Side.*)

"It is my earnest wish that the institution may grow and flourish; that its advantages may be permanent and extensive; and that under the smiles of the God of Wisdom, it may prove an eminent means of diffusing useful knowledge, enlarging the bounds of human happiness, and aiding the reign of virtue and the kingdom of the blessed Redeemer."

SAMUEL KIRKLAND.

Addresses were delivered on this occasion by Rev. S. G. BROWN, D. D., President of Hamilton College, by Hon. O. S. WILLIAMS, LL.D., by Ex-Gov. SEYMOUR, and by Chancellor WOOLWORTH, of Albany.

At the conclusion of Dr. WOOLWORTH's remarks, President BROWN extended a welcome to the Oneida Indians present. He introduced to the audience THOMAS SKENANDOA and DANIEL SKENANDOA, both of whom spoke in their native language, and were interpreted at short intervals, for the benefit of the assembly, by an Indian interpreter. Rev. DANIEL MOOSE, missionary to the Oneidas, then read a paper embodying the substance of the two Indian speeches. It was as follows:—

BROTHERS: We have come from our homes to join hands with you to do honor to the memory of a friend of our forefathers. We remember the good KIRKLAND as the faithful friend of my great grandfather.

He was sent by the Good Spirit to teach the Indians to be good and happy; as the sun cometh in the early morning so he came from the east in 1766, to gladden the hearts of my people and to cover them with the light of the Great Spirit. He came in and went out before them; he walked hand in hand with the great SKENANDOA.

AS KIRKLAND was their counselor, their physician, their spiritual father and friend, so was SKENANDOA, like the tall hemlock, the glory of our people, the mighty sachem and counselor of the Iroquois and the true friend of the white man. His soul was a beam of fire, his heart was big with goodness,



his head was like a clear lamp, and his tongue was great in council.

KIRKLAND was to my nation like a great light in a dark place. His soul was like the sun, without any dark spots upon it, and we first learned through him to be good. Our father then gave him much land, and he gave to your children Hamilton Oneida Academy.

Where to-day are KIRKLAND and SKENANDOA? They are gone! The Great Spirit reached out of his window and took them from us, and we see them no more. When sixty-nine snows had fallen and melted away, then the good KIRKLAND went to his long home.

And at the age of 110 years we laid beside him JOHN SKENANDOA, the great sachem of the Iroquois. Arm in arm, as brothers, they walked life's trail; and, united in death, nothing can separate them: but they will go up together in the great resurrection.

When they went down to their long sleep the night was dark; when the morning came it did not remove the darkness from our people. They wet their eyes with big drops, and a heavy cloud was on them.

The council fires of the Iroquois died, and their hearts grew faint; then our people scattered like frightened deer, and we Indians here to-day, standing by the mighty dead, are the only few of the once powerful Iroquois. They are all gone, but the deeds of KIRKLAND and SKENANDOA will never die; their memory is dear to us and will not fail; so long as the sun lights the sky by day and the moon by night, we will rub the mould and dust from their gravestones, and say, —

“Brothers, here sleep the good and the brave.”

At the close of this address, a company of Indians, men and women, stepped upon the platform, and sang an anthem in the tongue wherein they were born, whose simple, plaintive tones touched all hearts. The exercises were then concluded with the benediction by Rev. Dr. KENDALL, of New York.

## D.

THE following is a copy of the original subscriptions towards the building of the Hamilton Oneida Academy, in 1793 : —

<i>Names of Subscribers.</i>	<i>Cash.</i> £ s. d.	<i>Other Items.</i>
Samuel Kirkland,	10 00 0	and 15 days' work. Also, 300 acres of land for the use and benefit of the Academy, to be loaned, and the product applied toward the support of an able Instructor.
John Sergeant,	4 0 0	
Moses Foot,	2 0 0	and 1000 ft. timber, 5000 ft. boards, and 20 days' work.
James Dean,	8 0 0	and 2000 ft. hemlock boards.
Zed <sup>h</sup> Sanger.		100 ft. 7×9 glass, 100 acres of land, of 45th lot in the 20th township in the Unadilla purchase.
Sewall Hopkins,	2 0 0	and ten days' labor.
Timothy Tuttle,	2 0 0	500 ft. clapboards, 1000 shingles, and 10 days' work.
Dan. Bradley,	2 0 0	
Eli Bristoll,	1 0 0	400 ft. timber, and 20 days' work.
Ralph Kirkland,	1 16 0	and 6 days' work.
Shene D. Sackett,	0 8 0	and 6 days' work.
Seth Blair,	1 - -	and 6 days' work.
Deodorus Clark,	2 - -	and 1000 ft. of boards.
Erastus Clark,	2 - -	
Jonas Platt,	3 - -	
Thos. Cassety,	3 - -	
Isaac Jones,	1 10 -	and three days' work.
Elias Kane,	10 - -	
Henry Merrill,	1 - -	
John Young,	2 - -	
Jesse Munger,	1 - -	and 4 days' work.
Sam <sup>l</sup> Laird,	2 - -	and 2000 ft. clapboards.
Elizur Mosely,	4 - -	and 2000 ft. boards.
Lorin Webb	0 8 0	and 6 days' work.
Joshua Vaughan,	0 4 0	and 1000 ft. boards.

	£	s.	d.	
Ephr <sup>m</sup> Blackmer,	6	0	0	
Joseph Blackmer,	1	0	0	and 3 days' work.
Israel Green,	0	8	0	and 6 days' work.
Joel Bristoll,	1	0	0	and 300 ft. timber, and 20 days' work.
Ezra Hart,	1	0	0	and 6 days' work.
Aaron Henman,	0	10	0	and 6 days' work.
Abner Ormsby,	-	-		1000 nails.
Stephen Willard,	2	-	-	200 ft. timber, 20 p <sup>ds</sup> nails, and 6 days' work.
Bronson Foot,	1	12	-	and 1000 ft. boards, and 6 days' work.
Consider Law,	-	-	-	4 days' work.
John Blunt,	-	-	-	1000 ft. boards, and 3 days' work.
Solomon Thomson,	-	8	-	and 6 days' work.
John Townsend,	2	-	-	
Amos Parmely,	-	10	-	
Nathan Townsend,	1	10	-	
Silas Phelps,	2	-	-	payable in blacksmith work.
Moses Dewitt,	3	0	0	
Thomas Hooker,	1	10	-	
Noah Taylor,	-	16	-	payable in grain.
Nath <sup>l</sup> Griffin,	4	-	-	payable in grain.
Rob <sup>t</sup> Darke,	4	-	-	" " "
Eliakim Elmore,	1	16	-	" " "
Ebenezer Seeley,	1	-	-	and 3 £ payable in timber.
Sam <sup>l</sup> Wells,	1	-	-	and 3 days' labor.
Peleg Havens,	1	-	-	and 3 £ payable in grain.
Thomas Hart,	3	-	-	
Ira Foot,	2	-	-	and 1000 ft. boards, and 20 days' work.
Joseph Boynton,	-	10	-	and 2 days surveying land.
Ebenezer Butler,	2	0	0	200 ft. timber, 100 ft. boards, and 500 clapboards.
Timothy Pond Jr.,	1	0	0	and 1000 ft. boards.
Broome & Platt,	-	-	-	300 ft. of 7×9 glass.
Stephen Barrett,	-	-	-	40 shillings, value in pine boards, first rate.
Seth Roberts,	3	-	-	
Amos Kellogg,	1	-	-	and six days' work.
Oliver Tuttle,	1	-	-	
Elias Dewey,	1	-	-	and six days' work.

	£	s.	d.	
Aaron Kellogg,	1	-	-	
Thos <sup>s</sup> Whitcomb,	1	-	-	and six days' work.
Ja <sup>s</sup> Smith, Jr.,	1	-	-	and six days' work.
Barnabas Pond,				1000 ft. boards.
Elijah Blodgett,				1000 shingles.
Henry Holley,	1	-	-	and six days' work.
Sceley Finch,	1	0	0	and six days' work.
Josiah Bradner,	1	0	0	
Joseph Stanton,		8		and three days' work.
Pomroy Hull,	0	8	0	and three days' work.
Rufus S anton,		8		and three days' work.
Amos Blair,	-	8	-	
Oliver Phelps,	10	-	-	
Sam <sup>l</sup> Tuttle,				1000 ft. clapboards, to be delivered at the mill.
Peter Smith,	10	-	-	
Tho <sup>s</sup> R. Gold,	5	-	-	
	<hr/>			
	£168	8	0	

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